مُسنَد

الإمام زيد بن علي

ابن الحسين بن علي بن أبي طالب

عليهم السلام

75–122 هـ

مقدمة التحقيق

بسم الله الرحمن الرحيم

الحمدلله رب العالمين، حمداً كثيراً طيباً مباركاً فيه، والصلاة والسلام على أشرف الأنبياء والمرسلين، سيدنا محمد الأمين وعلى آله الطاهرين، حراس الشريعة، وحماة الدين.

وبعد:

فإن السنة النبوية المطهرة على صاحبها وآله أفضل الصلاة وأتم التسليم، تحتل منزلة عظيمة في التشريع الإسلامي، إذ أنها المصدر الثاني من مصادره، والمنهج السامي من مناهجه.

ومنذ فجر الإسلام بذل المسلمون جهودهم لاستيعابها، بجميع أنواعها: قولاً، وفعلاً، وتقريراً.

ومما لا شك فيه أن المنافقين والوضاعين لم يستطيعوا نيل ما يؤملونه من الوضع على رسول الله صلى الله عليه وآله وسلم في حياته، خوفاً من فضيحتهم، وانكشاف أمرهم.

فقد كان الرسول صلى الله عليه وآله وسلم دائم الحث للمسلمين على التثبت والتقيد بما سمعوه منه وتلقوه عنه، حتى أنه قام خطيباً، وقال: ((من قال عليَّ ما لم أقل، فليتبوأ مقعده من النار)) ([1])، وقال صلى الله عليه وآله وسلم: ((نضر الله امرءاً سمع منا شيئاً فبلغه كما سمعه، فرب مبلغ أوعى من سامع))([2]).

وأما بعد وفاته صلى الله عليه وآله وسلم فقد كثرت نسبة الأحاديث إليه وضعاً وتدليساً وتلبيساً على مراحل متفرقة، وفي أوقات مختلفة، ولأغراض متعددة، ولم تسلم الأحاديث من الإسرائيليات، قال السيد العلامة المحقق صارم الدين إبراهيم بن محمد الوزير المتوفى سنة 914هـ: وأما السنة النبوية والأحاديث المصطفوية، والآثار الصحابية، المروية عن سادات السلف، وعيون قادات الخلف، فإن الملاحدة وغيرهم من المبتدعة ممن شرد على الله، وافترى الكذب على رسوله وأهل بيته وأصحابه، وخَلَفهم الصالح من موارق الخوارج([3])، وعتاة النواصب([4])، وغلاة الروافض([5])، وطغام الجبرية([6])، والمشبهة ([7])، وهمج القصاص والوعاظ والحشوية([8])، وأغتام الظاهرية([9])، والكرَّامية([10])، والخطَّابية([11])، وغيرهم من أهل الاعتقادات الردية والمقالات الفرية، استرسلوا في وضع الأحاديث والآثار، حتى طار ما اختلقوه كل مطار، وانتشر ذلك في الأنجاد والأغوار، وسار في ديار الإسلام ما لم يسر قمر حيث سار، وكاد يغلب في الكثرة ما يعتمد عليه من صحيح الأخبار، وجعله ذريعة إلى الباطل كثير الأشرار، وسواد عظيم ممن ليس له معرفة بالحديث من الأخيار، من عوام المتفقهين، ونساك المتعبدين والمتصوفين، والذاهبين إلى قبول المجهولين، تصديقاً للحديث النبوي: ((إنه سيكذب عليَّ))، ولقد قال شعبة: (لم يفتش عن الحديث أحد تفتيشي، فوجدت ثلثي ما فتشت عنه كذباً)، وقال ابن معين: (كتبنا عن الكاذبين وسجرنا به التَّنُّور، وأكلنا به خبزاً سميداً) ([12]).

حاشية مسند الإمام زيد

[1] حديث صحيح، رواه الإمام أبو طالب عليه السلام في الأمالي 117، والبخاري 162/1 فتح، ومسلم برقم (3،4،5)، والترمذي برقم (2593) وابن القيم في تهذيبه 248/5، وأورده صاحب اللآلئ المتناثرة في الأحاديث المتواترة عن نحو سبعين صحابياً، وفي بعض ألفاظه (متعمداً)، وبعضها بدون.

[2] رواه الإمام المؤيد بالله عليه السلام في شرح التجريد (خ)، وأخرجه الترمذي 33/5، وقال: هذا حديث صحيح، وابن ماجة85/1، وغيرهم.

[3] هم الذين فارقوا الإمام علياً عليه السلام وقاتلوه يوم النهروان، وسموا مارقة لمروقهم من الدين كما أخبر بذلك الرسول الأمين صلى الله عليه وعلى أله الطاهرين (يمرقون من الدين كما يمرق السهم من الرمية).

[4] هم الذين يبغضون الإمام علي عليه السلام، أو أهل بيته الكرام، وينكرون فضائلهم.

[5] هم الذين رفضوا نصرة الإمام زيد بن علي عليه السلام، ويطلق أيضاً على من رفض أي قائم حق من آل محمد عليه السلام في أي زمان.

[6] هم الذي يقولون بأن أفعال العباد من الله وأنه هو الذي أجبرهم عليها.

[7] هم الذين يشبهون الله بخلقه وأثبتوا له أعضاء تعالى الله عما يقولون.

[8] هم الذين يحشون الأحاديث المكذوبة التي لا أصل لها.

[9] هم الذي يعتمدون على ظواهر النصوص.

[10] نسبة إلى محمد بن كرام السجستاني المجسم، توفي سنة 255هـ.

[11] نسبة إلى أبي الخطاب محمد بن أبي زينب.

[12] الفلك الدوار 21-22.

Introduction

In the name of Allah, the Most Gracious, the Most Merciful

Praise be to Allah, Lord of all creation, and may all Prayers and Blessing of Allah be upon the most noble Prophet, our master The Prophet Muhammad, peace be upon Him and His Household, the guardians of Sharia and protectors of religion.

First of all the honorable Prophetic tradition, best praise and most peace be upon its Founder and his Household, occupies a great status in Islamic legislation which considered the second source (for Sharia), and the highest among its methodologies.
Since the dawn of Islam, Muslims have endeavored to understand all its types, in words, in action and through documentation.

No doubt that the hypocrites and the mendacious could not achieve what they desired by lying to the Prophet, peace be upon Him and his Household, during His life because of their fear of scandal and exposure.

The Prophet, peace and blessings be upon Him and his Household, had always urged Muslims to ascertain and abide by what they had heard and received from Him, to the extent that He preached them saying: ((He who claims that I said what I did not say should await his seat in hell fire))[1], and He, peace be upon Him and His Progeny ,also said: ((God bless him who hears what I say and reports it as it is. Some reporters are better and more aware than listeners)[2]

On the other hand, after His death, the rate of the false sayings has increased on different intervals, in different eras and for different purposes, also some imposed Israelites. The knowledgeable scholar Ibrahim bin Muhammad al Wazzeer, deceased in 914A.H., said the Prophetic tradition and sayings, as well as the companion's influences, narrated by the masters and leaders of the second generation of Muslims were distorted by the heretics and those who perform irreligious innovations; such as the Kharijite Apostates [3], the unjust among the Nasibites[4], the fundamentalist Rafidites[5], the leaders of the predestination school[6], those who misinterpret Allah's attributes [7], the barbaric among the storytellers and preachers who distort religion[8], those who misinterpret religious texts[9], the Karamites[10], the Khattabites[11], and others with the evil ideologies and sayings. They kept imposing false Prophetic sayings and deeds until their created versions spread everywhere creating havoc and problems in Muslim countries, to the extent that the fallacies almost overthrew reality and spread even within the circles of the religious scholars and Sufis in mosques according to the Prophetic saying: ((They would lie about me)). And Al-Sha'bi said: (no one had searched for Prophetic sayings more than I did, and I discovered that two thirds of what I had found were fake). Ibn Mu'en said: (We wrote about the liars, lit the oven with it, cooked and ate of it bread and butter). [12]

Footnotes

1. Authentic Saying, recounted by and on the authority of Al-Imam Abu Talib, peace be upon him in Al Amali 117, Al Bukhari 1/162, Muslim (3,4,5), Al- Tirmidhi (2593), Ibn al-Qaim 5/248, and was attributed by the author of the Scattered Pearls of the Frequent Sayings for seventy companions, and in some of its wording there was the word "deliberately."
2. On the authority of Al MuayedBillah, peace be upon Him in explaining recitation, Al Tirmidhi 5/33 and he said: this is an authentic saying, Ibn Majah 1/85, and others.
3. The people who have forsaken Imam Ali, peace be upon him, and fought him in Nahrawan. They were called apostates for renouncing their religion as our honest Prophet had told us, peace be upon him and his honored Household.
4. The haters of Imam Ali, peace be upon him, or haters of his Honored Household and deny their honor.
5. They people who refused aiding Imam Zaid, peace be upon Him. This name is also given to those who refused any rightful ruler from the family of Muhammad, peace be upon him and his progeny at any time.
6. A group of people who believe that a person's actions are predestined and they are forced to do them by Allah.
7. The doctrine which compares Allah to His creation and attribute some human parts to Him.
8. A group of people who fill their talks with fallacies that have no origin.
9. People who only depend on the superficial level of texts
10. Attributed to Muhammad bin Karam bin al-Sagstani al-Mugasem, deceased in 255 AH.
11. Attributed to Abi al-Khattab Muhammad bin AbiZainab
12. Al Fulk Al Dawar 21 -22

]ترجمة أبي خالد الواسطي[

قال: حدثني عمرو بن خالد الواسطي.
قلت: هو أبو خالد، من أعلام أشياع عترة سيد الأنام، احتج بروايته سادات الأئمة، وهداة الأمة، كالإمام أحمد بن عيسى بن الإمام الأعظم (ع)، من طريق حسين بن علوان، والإمام الهادي إلى الحق في الأحكام، والإمام الناصر للحق الحسن بن علي، والإمام المؤيد بالله أحمد بن الحسين، وأخيه الناطق بالحق يحيى بن الحسين (ع).(

قال والدنا الإمام الهادي إلى الحق عز الدين بن الحسن: والمجموع ملتقى بالقبول عند أهل البيت (ع)، وهو أول كتاب جُمع في الفقه قال السيد الحافظ أحمد بن يوسف، أحد شراح المجموع، المخرجين له، الذي أكثر صاحب الروض من تخريجه واعتمده: هذا مستلزم، ومتضمن لتعديل أبي خالد ـ رحمه الله ـ؛ ولاريب أنه إذا ثبت إجماع أهل البيت على عدالته، لم يؤثر فيه قدح من سواهم، كائناً من كان. انتهى.

] الكلام على تعديل أبي خالد، وصحة مارواه

وقال السيد صارم الدين في علوم الحديث: ولا يمتري أئمتنا في عدالة أبي خالد، وصدقه وثقته، وأحاديثه في جميع كتبهم؛ وقد روى عنه الهادي (ع) بضعاً وعشرين حديثاً.

إلى أن قال: وهو مسلسل الأحاديث النبوية، بسند السلسلة الذهبية. انتهى.

The Biography of Abu Khaled al-Wasti

He said: Amr bin Khaled al-Wasti recounted to me.
I said: He is Abu Khaled, one of the leading scholars of the followers of the progeny of Prophet Muhammad, peace be upon Him and His Progeny. His narrations were used as evidence by the wisest Imams and guides of the nation such as Imam Ahmed bin Eissa bin al-Imam al-A'adham(may Allah be pleased with him), through the narration of Hussein bin Elwan, Imam al-Hadi ila al-Haq Yahia bin Al-Hussein (the Guide to Righteousness) in his book Al-Hakam (Rules of Fiqh book regarding Halal and Haram), Imam al-Nasser ila Al-Haq (Supporter of Righteousness) al-Hassan bin Ali, Imam al-Moayyad bilAllah Ahmed bin al-Hussein and his brother al-Natiq bil Haq (Speaker of Righteousness) Yahya bin Al-Hussein (may Allah be pleased with them all).

Our father Imam al-Hadi ila al-Haq ‘Azz al-Din bin al-Hassan: Collection (Musnad) is accepted by the Family of the Prophet. It is the first composed book in Fiqh (jurisprudence). Al Sayed al-Hafedh Ahmed bin Youssef, one of the reliable interpreters of al-Majmoo '. In addition, it is crucial which involves the uprightness of Abu Khaled, may God bless his soul. Moreover, there is no doubt that if it was proved that the Family of the Prophet approved its righteousness and truth then the criticism or argument of anyone else, whoever it was, will not matter at all.

About proving the uprightness of Abu Khaled and the truth of what he recounted (his authority):

Al-Sayed Sarem Eddine said in the hadith (sayings) lore : Our Imams do not doubt the justice, honesty and trustworthiness of Abu Khaled regarding his hadiths which are narrated in all their books. Although , Imam Al-Hadi Yahia bin Al-Hussein (may Allah be pleased with him) narrated some twenty hadiths on his authority.

Until he said: which is the series of Prophetic hadiths (sayings) attached to the Golden Series .

هذا، ووفاة أبي خالد ـ رضي الله عنه ـ في عشر الخمسين والمائة؛ وقد نال منه بعض أهل الجرح كما نالوا من أمثاله؛ وليس لهم ذنب، إلا التمسك بمن أمر الله تعالى بالتمسك بهم، والكون معهم، وقد أوضح علماء الآل (ع)، وأشياعهم ـ رضي الله عنهم ـ بطلان هذيانهم بما لايسعه المقام؛ وما نقموا منهم إلا أن يؤمنوا بالله العزيز الحميد، الذي له ملك السماوات والأرض والله على كل شيء شهيد

Abu Khaled died in 150/767 and people of defaming and slandering invalidated him as they invalidated others like him . They (Abu-Khalid and others like him) are guiltless except for maintaining, affirming and following who Allah ordered to follow and be with. The scholars of the Family of the Prophet and their followers explained that their criticism is invalid that it is not worth mention and they hated them due to their believe in Allah, the Almighty, the Ever-Praiseworthy, Thee to whom belongs the dominion of the heavens and the earth and Allah is witness of all things.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

Praise be to Allah, the Lord of the worlds and his blessings and peace, in abundance, be upon our worthy leader, Muhammad (Peace be upon Him) and upon his progeny.

كتاب الطهارة

Book of Purity

Chapter : Ablution (Wudu)

باب في ذكر الوضوء

1- حدثني عبد العزيز بن إسحاق بن جعفرٍ بن الهيثم القاضي البغدادي، قال: حدثنا أبو القاسم علي بن محمدٍ النخعي الكوفي، قال: حدثنا سليمان بن إبراهيم بن عبيدٍ المحاربي، قال: حدثني نصر بن مزاحم المنقري العطار، قال: حدثني إبراهيم بن الزِّبْرِقَانِ التيمي قال: حدثني أبو خالدٍ الواسطي رحمهم الله تعالى قال: حدثنيً زيد بن علي عن أبيه علي بن الحسين، عن جده الحسين بن علي، عن أمير المؤمنين علي بن أبي طالبٍ عليهم السلام، قال: ((رأيت رسول الله صلى الله عليه وآله وسلم توضأ فغسل وجهه وذراعيه ثلاثاً ثلاثاً، وتمضمض واستنشق ثلاثاً ثلاثاً، ومسح برأسه وأذنيه مرةً مرةً، وغسل قدميه ثلاثاً)).

Abu Khalid Al-Wasitisaid narrated that Imam Zaid ibn Ali narrated from his father ` Imam Ali ibn Al-Hussein who narrated from his grandfather Imam Al-Hussein ibn Ali that Amir Al-Mu'mineen `Imam Ali ibn Abi-Talib , peace be upon them all , said " I saw the Messenger of Allah ,peace and blessings be upon Him and His Progeny , performing wudu that he washed his face and his arms three times, rinsed his mouth and nose three times, wiped his head and ears once and washed his feet three times. "

Chain: Abdul Aziz ibn Ishaq ibn Ja'far ibn al-Haytham al-Baghdadi —> Abu al-Qasim Ali bin Mohammed Nakha'i Kufi —> Suleiman bin Ibrahim bin Obaid Muharibi —> Nasr b. Muzahim al-Minqari al-`Attar —>Ibrahim bin Zabarqan Tamimi —> Abu Khalid Wasiti —> Zaid ibn Ali —> Ali bin Husayn —> Husayn bin Ali —> Ali bin Abi Talib

قال أبو خالدٍ رحمه الله: وسألت زيد بن علي عليهما السلام عن الرجل ينسى مسح رأسه حتى يجف وضوؤه. قال عليه السلام: يعيد مسح رأسه ويجزؤه ولا يعيد وضوءه.

Abu Khalid said, "I asked Zaid ibn Ali about the person who forgets to wipe the head and his ablution parts become dry ?" He replied " He should wipe his head and that would be enough and he does not have to perform wudu again ."

وقال زيد بن علي عليهما السلام: الاستنجاء سنةٌ مؤكدةٌ ولا يجوز تركها، إلا أن لا يجد الماء.

Imam Zaid ibn Ali , peace be upon him , said " Istinja'a (washing the impurities off the private parts) is an emphasized Sunnah, and skipping that is impermissible unless one cannot find water."

وقال زيد بن علي عليهما السلام: المضمضة والاستنشاق سنةٌ وليس مثل الاستنجاء.

وقال زيد بن علي عليهما السلام: لا يجوز ترك المضمضة والاستنشاق في غسل الجنابة.

Imam Zaid ibn Ali , peace be upon them , said "Rinsing the mouth and sniffing the nose with water is a regular Sunnah that it is not as emphasized as Istinja'a ." . Also , Imam Zaid ibn Ali , peace be upon them , said " It is not permissible to skip rinsing the mouth and sniffing the nose with water in the wash of the state of major ritual impurity , Ghusl Janabat."

وقال عليه السلام: ولا بأس أن يتوضأ بسؤر الحائض والجنب؛ ليس الحيض والجنابة في اليد إنما هي حيث جعلها الله عز وجل.

Imam Zaid ibn Ali , peace be upon them , said, " No harm in performing ablution with leftover water of the purification bath taken by a 'Junub' (ritual impurity caused by sexual intercourse) or of the woman who has taken a bath to purify herself after her menstruation cycle. The menses and impurity are not on the hand ; but rather, it is where Allah the Almighty has clarified it ."

وقال زيد بن علي عليهما السلام: ولا يجوز أن يتوضأ بماءٍ قد ولغ الكلب فيه ولا سبعٌ.

Imam Zaid ibn Ali , peace be upon them , said " It is not permissible to perform ablution with the water that has been licked by a dog or a lion ."

وقال زيد بن علي عليه السلام: ولا بأس بسؤر السنور، والشاة، والبعير، والفرس. وأما البغل، والحمار، فإن كان لهما لعابٌ لم يتوضأ بسؤرهما، وإن لم يكن لهما لعابٌ أجزأ أن يتوضأ به، وإن كنت لا تدري له لعابٌ أم لا فتركه أصلح، إلا أن لا تجد غيره.

Imam Zaid ibn Ali , peace be upon them , said " No harm in performing the ablution with the leftover water of a cat , goat , camel and a horse. But one should not perform ablution with the water mixed by

the mule's and donkey's flowing saliva. Whereas ablution is permissible with this water as long as the animal's saliva doesn't mix with the water. In case , the person is unsure whether the animal's saliva flowed out or not into the water then it is better to abstain from that water unless no water to be found except for that it . "

وقال زيد بن علي عليه السلام: ولا يجوز الوضوء باللبن، ولا بالنبيذ كان حلواً أو شديداً، ولا يجوز الوضوء إلا بالماء كما قال تعالى: **(مَاءً طَهُوراً)**[الفرقان:48].

Imam Zaid bin Ali , peace be upon them , said " Ablution with milk is not permissible . Also ablution with nabidh (wine) is impermissible whether it was sweet in taste or thick in nature. Ablution is permissible only with water that Allah the Supreme commanded "Pure water." Surat Al-Forqan verse (48) .

حدثني أبو خالدٍ قال: سألت زيد بن علي عليه السلام عما ينقض الوضوء. فقال: الغائط، والبول، والريح، والرعاف، والقيء، والمدة، والصديد، والنوم مضطجعاً.

Abu Khalid narrated to me that " I , Abu-Khalid , asked Imam Zaid bin Ali , peace be upon them , about the invalidators of ablution? ." He replied, " Urination, defecation, farting , nosebleed, vomit , pus, exudates (mixture of pus and blood) and the sleep in a lying down position ."

قال زيد بن علي عليه السلام: ولا بأس بالوضوء من ماء الحمام.

Imam Zaid ibn Ali , peace be upon them , said " No harm in performing ablution with the water from the washroom ."

وقال زيد بن علي عليه السلام: إذا وطئت شيئاً من رجيع الدواب وهو رطبٌ فاغسله، وإن كان يابساً فلا بأس به. قال: والخيل، والبغال، والحمير، في ذلك سواءٌ.

وكان زيد بن علي عليه السلام يرخص في لحم الخيل، ويكره رجيعها وأبوالها.

Imam Zaid ibn Ali said, "In case you trample on the dung of animals, if you find it wet then you should wash it ,yet , if the dung is dry then there is no harm." Also , he said " Although , the same goes for the horse's, mule's and donkey's dung ." Imam Zaid ibn Ali , peace be upon them , permitted to eat the meat of the horse but detested its dung and urine (Makruh)."

وقال زيد بن علي عليه السلام: ولا بأس بأبوال الغنم، والإبل، والبقر، وما يؤكل لحمه أن يصيب الثوب.

Imam Zaid ibn Ali , peace be upon them , said " It is okay if the urine of a goat, camel, cow and the animals that are legal to eat fall on the clothes."

وقال زيد بن علي عليه السلام: ولا يجوز للمرأة أن تمسح على الخمار وإن مسحت مقدم رأسها أجزأها.

Imam Zaid bin Ali , peace be upon him, said " Applying Masah (wiping the head) over the veil is not permissible for the woman , but if she wipes the fore part of her head then it would be permissible ."

وقال زيد بن علي عليه السلام في الدم يصيب الثوب: فإن كان دون الدرهم فلا بأس به، وإن تغسله كان أحسن، فإن كان أكثر من قدر الدرهم فاغسله.

Imam Zaid bin Ali , peace be upon him , said about the (stain of) blood " If the smudge is smaller than the coin of a dirham then it needs not washing , yet it is better to be washed . And, if the smudge is bigger than the size of a dirham coin then it must be washed."

2- حدثني أبو خالدٍ قال: حدثني زيد بن علي عن آبائه عن علي بن أبي طالبٍ عليهم السلام قال: ((رأيت رسول الله صلى الله عليه وآله وسلم وطئ بعر بعيرٍ رطبٍ فمسحه بالأرض وصلى، ولم يحدث وضوءاً ولم يغسل قدماً)).

Abu-Khalid narrated that Imam Zaid bin Ali narrated from his fathers that Imam Ali bin Abi Talib , peace be upon them all , said " I saw Allah's Apostle (Peace be upon Him and His Progeny) stepping over a wet dung of a camel . He crushed the dung against the ground and offered his prayer without renewing his ablution or washing his foot."

3- حدثني زيد بن علي قال: كان يقول أبي علي بن الحسين بن علي عليهم السلام: ((إذا ظهر البول على الحشفة فاغسله)).

Imam Zaid bin Ali , peace be upon him , said " My father Ali bin Hussein , peace be upon him , used to say " If the urine appears on the glans (the hole of the penis) then it must be washed ."

قال: وسألت زيد بن علي عليه السلام عن القلس فقال: الوضوء في قليله وكثيره.

I(Abud Khalid) asked Imam Zaid bin Ali , peace be upon him , about the vomit . He replied " The ablution is obligatory whether it is large or small amount ."

4- حدثني زيد بن علي، عن أبيه، عن جده، عن علي بن أبي طالبٍ عليهم السلام قال: قال رسول الله صلى الله عليه وآله وسلم: ((القلس يفسد الوضوء)).

Imam Zaid ibn Ali narrated from his father who narrated from his grandfather who narrated from Ali ibn Abi-Talib , peace be upon them all , that the Prophet (Peace be upon Him and His Progeny) said " Vomit nullifies the ablution."

قال أبو خالدٍ رحمه الله تعالى: وسألت زيداً عن القبلة، تنقض الوضوء؟ فقال: لا ينقض الوضوء إلا الحدث، وليس هذا بحدثٍ.

Abu Khalid , may Allah mercy him , said " I asked Zaid bin Ali , does kissing nullifies the ablution?" He replied, "Only Hadath (nullification of purity like urinating , stool or fart) invalidates ablution and kissing is not a Hadath."

قال: وسألت زيد بن علي عليهما السلام عن الرجل يأكل لحم الإبل أو لحم الغنم هل ينقض ذلك وضوءه؟ فقال: لا. وقال: إنما الوضوء من ذلك أدبٌ.

Abu Khalid asked Imam Zaid bin Ali " if a person eats goat or camel meat , will it invalidate his ablution? He replied, "No, it will not . It is only mustahabb (favored) to perform ablution after eating the meat of those animals."

5- حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((لا وضوء على من مس ذكره)).

Imam Zaid bin Ali narrated from his fathers that Imam Ali, peace be upon them , said, " Touching one's own private part (penis) doesn't necessitate the ablution."

Chapter 2: The Obligatory and Sunnah Baths

باب الغسل الواجب والسنة

6- حدثني نصر بن مزاحم المنقري، قال: حدثني إبراهيم بن الزبرقان، قال: حدثني أبو خالدٍ عمرو بن خالدٍ الواسطي عن زيد بن علي عن أبيه عن جده عن علي بن أبي طالبٍ عليهم السلام قال:الغسل من الجنابة واجبٌ، ومن غسل الميت سنةٌ وإن تطهرت أجزأك، والغسل من الحجامة وإن تطهرت أجزأك، وغسل العيدين وما أحب أن أدعهما، وغسل الجمعة وما أحب أن أدعه لأني سمعت رسول الله صلى الله عليه وآله وسلم يقول: ((من أتى الجمعة فليغتسل)).

Nasser bin Musahim narrated from Ibrahim bin Al-Zubrugan who narrated from Abu-Khalid Amro bin Khalid Al-Wasty who narrated from Imam Zaid bin Ali who narrated from his fathers that Imam Ali bin Abi-Talib , may Allah be pleased with them , said " Sexual impurity (JANABAH) necessitates bathing. Also , it is sunnah to take a bath after washing a dead body; (however) it is permissible if one performs (only) the ritual ablution. And taking bath after Cupping is preferable , and it is acceptable if one performs (only) ritual ablution. Taking bath in Eids (Alfiter and Adha'a festivals)is Sunnah and I would not ignore it . I also dislike evading the Friday bath for I have heard the Prophet (Peace upon Him and His Progeny) saying "Any one of you attending the Friday prayer should take a bath."

حدثني أبو خالدٍ رحمه الله قال: سألت زيداً عليه السلام عن الغسل من الجنابة. فقال: تغسل يديك ثلاثاً، ثم تستنجي وتتوضأ وضوءك للصلاة، ثم تغسل رأسك ثلاثاً، ثم تفيض الماء على سائر جسدك ثلاثاً، ثم تغسل قدميك. **قال: حدثني بهذا أبي، عن أبيه، عن جده علي بن أبي طالبٍ كرم الله وجهه، عن النبي صلى الله عليه وآله وسلم.**

Abu Khalid said I asked Imam Zaid about the purifying bath (Ghusl Janabat)?" He said " Wash your hands thrice , wash your private body parts, and perform ablution like that for prayers. After this wash your head for three times and pour water all over your body thrice, and then wash your feet ."

He said " My father narrated from his father who narrated from my grandfather who narrated from Imam Ali bin Abi-Talib , peace be upon them , who narrated from the Prophet peace and blessings be upon Him and His Progeny ."

وحدثني زيد بن علي، عن أبيه، عن جده، عن علي بن أبي طالبٍ عليهم السلام قال: جاء رجلٌ إلى النبي صلى الله عليه وآله وسلم فقال: ((يا رسول الله أصابتني جنابةٌ فغسلت رأسي ثم جلست حتى جف رأسي؛ أفأعيد الماء على رأسي؟ فقال: لا، بل يجزئك غسل رأسك عن الإعادة)).

Imam Zaid bin Ali (as) said " My father reported this hadith to me and his grandfather, Ali bin Abi Talib, (as) narrated to my father, "A man came to the Prophet (Peace be upon Him and His Progeny) and asked,' Oh Prophet of Allah, I was 'junub' (sexually impure due to emission of semen). I washed my head

and waited till it got dried. Do I need to wash my head again?' The Prophet (Peace be upon Him and His Progeny) said, 'No, your prior washing of the head is enough. You do not need to wash it again. "

9- حدثني زيد بن علي، عن أبيه، عن جده، عن علي بن أبي طالبٍ عليهم السلام قال: ((إذا التقى الختانان وتوارت الحشفة فقد وجب الغسل أنزل أو لم ينزل)).

وقال زيد بن علي عليه السلام كيف يجب الحد ولا يجب الغسل؟!

Ali bin Abi Talib (as) said, 'When two genitals become together and the glans has gone invisible (penetrated), whether or not the semen gets discharged, ritual bathing becomes obligatory.' Imam Zaid bin Ali (as) said, "Why should it not be? It (The penetration of the tip of the penis, if by illegal intercourse) makes hudd (transgression of restrictions) applicable, will it not make ritual bathing (ghusl) obligatory?"

قال أبو خالدٍ: سألت زيداً عليه السلام عن المرأة ترى في المنام الاحتلام فتنزل، قال: تغتسل.

Abu Khalid said, " I asked Imam Zaid (as) if a woman has a wet dream and experiences a nocturnal pollution (what should she do)?" He said, "She should take the purification bath (ghusl)."

وقال زيد بن علي عليه السلام في الرجل يجد البلل ولا يرى الرؤيا، قال: إن كان ماءً دافقاً اغتسل.

Imam Zaid bin Ali (as) said about the person who notices wetness (of semen) on his clothes but he does not have a wet dream, he (Imam Zaid (as)) replied, " if the semen was ejaculated , he should perform a full purification bath (ghusl)."

قال: سألته عليه السلام عن المني يصيب الثوب، قال: يغسل قليله وكثيره.

قال: والبول والغائط يغسل قليله وكثيره.

Abu Khalid said " I asked Zaid bin Ali , peace be upon him , if one finds one's clothes smeared with semen (then what should he do)?" He replied " Either the quantity of semen (Mani) is much or little , it must be washed." Also he said " Urine or feces must be washed, regardless to the quantity."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي بن أبي طالبٍ عليهم السلام، قال: ((كنت رجلاً مذاءً فاستحييت أن أسأل رسول الله صلى الله عليه وآله وسلم عن ذلك لمكان ابنته مني؛ فأمرت المقداد بن الأسود فسأله فقال: يا مقداد هي أمورٌ ثلاثةٌ: الودي، شيءٌ يتبع البول كهيئة المني، فذلك منه الطهور ولا غسل منه. والمذي، أن ترى شيئاً أو تذكره فينتشر فذلك منه الطهور ولا غسل منه. والمني: الماء الدافق إذا وقع مع الشهوة وجب الغسل)).

Imam Zaid bin Ali narrated from his fathers , peace be upon them , that Ali bin Abi Talib , peace be upon him , said " I used to discharge a large amount of Mazi (pre-seminal fluid) and I was shy to ask the Prophet (peace be upon Him and His Progeny) directly about it for I had tied a nuptial knot with his (the Prophet's) Daughter. Therefore, I commanded Maqdad bin Al-Aswad to ask and he asked the Prophet (peace be upon Him and His Progeny). The Prophet (peace be upon Him and His Progeny) said, "Oh Maqdad! They are three cases ; Wadi, which is secreted after urination and is similar to Mani , so a minor ablution (wudu) should do and not major ablution (ghusl). Mazi , discharges when you watch or recall something (stimulating) and it also obliges only minor ritual ablution (wudu) and for major ritual ablution (ghusl). And Mani, the spurting water which ejaculates due to sexual gratification, makes ritual bathing (ghusl) mandatory."

قال الإمام زيد بن علي عليه السلام: أحب للجنب أن يبول قبل أن يغتسل، وإن لم يفعل أجزأه الغسل.

Imam Zaid bin Ali , peace be upon him , said " I prefer for a 'junub' (ritually impurity) that he should urinate before the purifying bath (ghusl). However, even if he does not, his ritual bath (ghusl) shall still be sufficient."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي بن أبي طالبٍ عليهم السلام عن النبي صلى الله عليه وآله وسلم ((في الحائض والجنب يعرقان في الثوب. قال: الحيض والجنابة حيث جعلهما الله تعالى فلا يغسلا ثيابهما)).

Imam Zaid bin Ali narrated from his fathers , peace be upon them , that Imam Ali bin Abi-Talib , peace be upon him , reported that the Prophet , peace and blessings be upon Him and His Progeny , said " About the piece of cloth or dress which gets smeared with sweat while worn either by a 'junub' (ritually impure due to sexual intercourse or discharge of semen) or a woman during her menstrual cycle, the Prophet (peace be upon Him and His Progeny) said, "Menses and janabat (uncleanliness) are (only) at the place where Allah has ordained them to be. Therefore, no need to wash the clothes."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي بن أبي طالبٍ عليهم السلام أن النبي صلى الله عليه وآله وسلم صافح حذيفة بن اليمان، فقال: ((يا رسول الله، إني جنبٌ. فقال له النبي صلى الله عليه وآله وسلم: إن المسلم ليس ينجس!)).

Imam Zaid bin Ali narrated from his fathers , peace be upon them , that Imam Ali bin Abi-Talib , peace be upon him , reported that the Prophet (peace be upon Him and His Progeny) shook hands with

Huzaifa bin Al-Yamman. Huzaifa said, “Oh Allah’s Messenger, I am ritually impure (junub). The Prophet (peace be upon Him and His Progeny) said " Verily, Muslim is not ‘najis’ (essentially unclean).”

Chapter 3: Commands About Nosebleed, Sleep and The Use of Cupping

باب في الرعاف والنوم والحجامة

وقال زيد بن علي عليه السلام في الحجامة: إنها تنقض الوضوء، وتغسل مواضعها، وإن تغتسل فهو أفضل.

Imam Zaid bin Ali , peace be upon him , said " Cupping nullifies the ablution and makes it necessary to wash the place where it has been done . Although , taking bath would be better."

حدثني زيد بن علي عن أبيه عن جده، عن علي بن أبي طالبٍ عليهم السلام، قال: ((خرجت مع النبي صلى الله عليه وآله وسلم وقد تطهر للصلاة، فأمس إبهامه أنفه، فإذا دمٌ، فأعادها مرةً فلم ير شيئاً، فأهوى بها إلى الأرض فمسحه ولم يحدث وضوءاً، ومضى إلى الصلاة)).

Imam Zaid bin Ali narrated from his fathers , peace be upon them , that Imam Ali bin Abi Talib , peace be upon him , said " I went out with the Prophet (peace be upon Him and His Progeny) and the Prophet (peace be upon Him and His Progeny) had performed ablution to offer prayer. Then he touched his sacred nose with his thumb and found blood on it. Then he touched His nose again but did not find anything , then He wiped it while leaning towards the ground and did not renew His ablution ; after that went on to offer Salat ."

قال: وسألت زيداً عليه السلام عن الذي لا يرقأ رعافه، قال: يتوضأ لكل صلاةٍ ويصلي وإن سال، ويكون ذلك في آخر الوقت.

Abu Khalid said , I asked Imam Zaid bin Ali , peace and blessings be upon him , about the person whose nose bleeds continuously. " He said " He should perform ablution for each Salah (prayer) and pray even if the blood flowed , and that should be done at end of the prayer's time ."

قال وسألت زيد بن علي عليه السلام عن الرجل ينام في الصلاة وهو راكعٌ أو ساجدٌ أو جالسٌ، فقال: لا ينقض الوضوء.

He , Abu-Khalid, said " I asked Zaid bin Ali , peace be upon him , about the person who falls asleep in his ruku (bowing), sajda (prostration) or while sitting during Salah (offering of prayer)." He said " His ablution remains intact (not nullified)."

Chapter 4: The Needed Quantity Of Water For Performing Ablution (Wudu) For The Prayer And For The Ritual Bath (Ghusl):

باب مقدار ما يتوضأ به للصلاة وما يكفي الغسل

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((كنا نؤمر في الغسل للجنابة للرجل بصاعٍ، وللمرأة بصاعٍ ونصفٍ)).

Imam Zaid bin Ali narrated from his father and grandfather , peace be upon then , that Imam Ali bin Abi-Talib , peace be upon him , said " We used to be commanded to perform ritual bathing (ghusl janabat) with one sa'a of water for men , and one and a half sa'a of water for women."

قال زيدٌ عليه السلام: كنا نوقت في الوضوء للصلاة مدا والمد رطلان.

Imam Zaid bin Ali , peace be upon him , said " We used to fix one 'Madd' of water for the ritual ablution to perform Salah (prayer) and one Madd is two pounds .'

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام، ((أن النبي صلى الله عليه وآله وسلم سئل هل يطعم الجنب قبل أن يغتسل؟ قال: لا، حتى يغتسل أو يتوضأ للصلاة)).

Imam Zaid bin Ali narrated from his father , from his grandfather , peace be upon them , that Imam Ali bin Abi-Talib , peace be upon him , said " The Prophet , peace and blessings be upon Him and His Progeny , was asked about the Junob that can he eat before he takes a bath ? He replied " NO , until he takes a bath or performs wudu for Salah ."

قال أبو خالدٍ: قال زيد بن علي عليهما السلام: لا بأس أن يجامع ثم يعاود قبل أن يتوضأ.

Abu Khalid narrated that Imam Zaid bin Ali , peace be upon them , said " It is fine that if a person has intercourse and repeats his action without performing ablution (wudu)."

وسألت زيد بن علي عليهما السلام عن ماء المطر أخوضه قال: لا بأس به، الأرض يطهر بعضها بعضًا.

I , Abu Khalid , asked Imam Zaid bin Ali , peace be upon them , about stepping into the rainwater." He said " It is fine for one patch of earth purifies the other."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله وسلم: ((لا تستنج المرأة بشيءٍ سوى الماء إلا أن لا تجد الماء)).

Imam Zaid bin Ali , peace be upon him , narrated to me from his father and his father from his grandfather that Imam Ali bin Abi Talib , peace be upon him , reported that Allah's Apostle (peace be upon Him and His Progeny) said " The woman is only allowed to wash her private parts with water , unless she cannot to find water."

قال أبو خالدٍ: قال زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام، قال: ((عذاب القبر من ثلاثةٍ: من البول والدين والنميمة)).

Ali (as) said, "The torment in the graves due to three deeds : urine " not to clean after urination", debt and backbiting."

Chapter 5: Merits of Miswak (tooth cleanser) and Wudu:

باب السواك وفضل الوضوء

قال أبو خالدٍ: حدثني زيد بن علي عن أبيه، عن جده، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله وسلم: ((لولا أني أخاف أن أشق على أمتي لفرضت عليهم السواك مع الطهور فلا تدعه يا علي ومن أطاق السواك مع الطهورفلا يدعه)).

Zaid bin Ali , peace be upon him , narrated to me from his father and his father from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , reported that Allah's Messenger (peace be upon Him and His Progeny) said " If I were not afraid of over-burdening my Ummah, I would have made the use of Miswak with every ablution as obligatory. Ya Ali, you should never leave using miswak and if anyone is able to do it with ablution , he should not leave it off."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله وسلم: ((ما من امرئٍ مسلمٍ قام في جوف الليل إلى سواكه فاستن به، ثم تطهر للصلاة فأسبغ طهوره، ثم قام إلى بيتٍ من بيوت الله عز وجل إلا أتاه ملكٌ فوضع فاه على فيه، فلا يخرج من جوفه شيءٌ إلا دخل في جوف الملك، حتى يجيء به يوم القيامة شهيداً شفيعاً)).

Imam Zaid bin Ali , peace be upon them , narrated to me from his father and his father from his grandfather that Imam Ali bin Abi-Talib ,peace be upon him , reported that Allah's Messenger (peace be upon Him and His Progeny) said " The Muslim who wakes up at the last third of the night and cleans his teeth with miswak then performs ablution perfectly and went to a house of Allah's houses (to offer Salah), that an angel comes to him and places his mouth over the mouth of the person. Whatsoever comes out of the mouth of the person , it enters into the angel's mouth . For at the Day of Resurrection the angel will come forward with these things as a witness and intercessor."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله وسلم: ((لا تقبل صلاةٌ إلا بزكاةٍ، ولا تقبل صلاةٌ إلا بقرآنٍ، ولا تقبل صلاةٌ إلا بطهورٍ، ولا تقبل صدقةٌ من غلولٍ)).

Imam Zaid bin Ali , peace be upon them , narrated to me from his father and his father from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , reported that Allah's Messenger (peace be upon Him and His Progeny) said " No Salah is accepted without Zakat , and no Salah is accepted without recitation of the Quran , and no Salah is not accepted without performing ablution and charity is not accepted with the wealth earned by the breach of trust (unfair means)."

حدثني أبو خالدٍ، قال: حدثني زيد بن علي، عن أبيه عن جده عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله وسلم: ((أعطيت ثلاثاً لم يعطهن نبي قبلي: جعلت لي الأرض مسجداً وطهوراً؛ قال الله عز وجل: (فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيداً طَيِّباً)[النساء:43]. وَأُحِلَّ لِي الْمَغْنَمُ وَلَمْ يُحَل لأَحَدٍ قَبْلِي وَذَلِكَ قَوْلُهُتعالى: (وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي القُرْبَى..)[الأنفال:41]الآيَةَ. ونُصِرْتُ بِالرُّعْبِ على مسيرة شهرٍ، وفضلت على الأنبياء عليهم السلام يوم القيامة بثلاثٍ: تأتي أمتي يوم القيامة غراً محجلين من آثار الوضوء معروفين من بين الأمم. ويأتي المؤذنون يوم القيامة أطول الناس أعناقا ينادون بشهادة أن لا إله إلا الله وأن محمداً عبده ورسوله. والثالثة ليس من نبي إلا وهو يحاسب يوم القيامة بذنبٍ غيري لقوله تعالى: (لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ))) [الفتح:2].

Imam Zaid bin Ali (peace be upon them) narrated to me from his father and his father from his grandfather that Imam Ali bin Abi-Talib (peace be upon them) reported that Allah's Messenger (peace be upon Him and His Progeny) said " I have been bestowed with three treats that no other Prophet, before me, could have; the whole land became permissible for me to offer prayer on it and a means of purification to perform dry ablution (Taymum which is using clean dust when no water is found) Allah says, "And then, if you find no water, take resort to pure dust'(4:43). War booty has been made Halal (legal means) for me which was not lawful to any other Prophet before me. Allah says, 'And know that whatever thing you gain from war , a fifth of it is for Allah and for the Apostle and for the near of kin

…" (Al-anfal 41). And I have been conferred with the special favor by the means of scaring my enemy from the distance of one month journey. Also , I was favored that on the Day of Resurrection I have been made prominent by the means of three distinctive qualities upon the rest of the Prophets (peace be upon them) . On the Day of Judgment my Ummah (nation) will come in a way that their parts of wudu will be illuminated and they will be recognized amongst all the ummahs (nations) . Mo'zin (ones who call for prayer) will have long necks and will come forward recalling aloud 'I testify there is no God but Allah and that verily Muhammad is the Prophet of Allah'. And the third thing is that every Prophet except me will be held accountable for the mistakes he had committed. Allah says, 'That Allah may forgive your sins of the past and the future.' (48:2)Al-fat'h 2)

حدثني زيد بن علي، عن أبيه عن جده عن علي عليهم السلام، أنه كان إذا دخل المخرج قال: ((بسم الله اللهم إني أعوذ بك من الرجس النجس الخبيث المخبث الشيطان الرجيم)). فإذا خرج من المخرج قال: ((الحمد لله الذي عافاني في جسدي، الحمد لله الذي أماط عني الأذى)).

Imam Zaid bin Ali , peace be upon them , narrated from his father and his father from his grandfather that when Imam Ali bin Abi-Talib , peace be upon them , entered the lavatory would invoke this supplication, "In the name of Allah. O Allah! I seek refuge in You from filth and impurity and from the devil, the accursed one, who tempts evil designs." And upon leaving lavatory he would supplicate, "All praises are due to Allah who has relieved my body and all praises are due to Allah who has taken away discomfort from me."

حدثني زيد بن علي، عن أبيه، عن جده عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله وسلم: ((ما من امرئٍ مسلم يتوضأ ثم يقول عند فراغه من وضوئه: سبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت أستغفرك وأتوب إليك، اللهم اجعلني من ألتوابين واجعلني من المتطهرين واغفر لي إنك على كل شيءٍ قديرٌ إلا كتبت في رق ثم ختم عليها، ثم وضعت تحت العرش حتى تدفع إليه بخاتمها يوم القيامة)).

Imam Zaid bin Ali , peace be upon them , narrated to me on the authority of his father and his father on the authority of his grandfather that Imam Ali bin Abi-Talib , peace be upon him , that Allah's Apostle (peace be upon Him and His Progeny) said " The Muslim who supplicates upon completion of ablution: 'Oh Allah! Glory be to You, and I praise You, I bear witness that no god except You, I seek Thy forgiveness and turn in repentance to Thee . O Allah! Make me one of those who constantly return to Thee in repentance and of those who purify themselves. Oh Allah! Forgive me; for surely Thy are Potent over everything. ' This supplication will be written in the parchment then sealed and placed (safely) under the Throne (Al-Arsh) and insomuch on the Day of Judgment this parchment, along with the seal, will be handed over to that person."

Chapter 6: Masa'il (issues)Pertaining to Ablution

مسائل في الوضوء

سألت زيد بن علي عليه السلام عن الوضوء مرةً مرةً، فقال: جائزٌ والثلاث أفضل.

I , Abu Khalid , asked Imam Zaid bin Ali , peace be upon him , about performing the ablution once i.e. washing once. He replied " It is acceptable, however (washing) three times is better ."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام ((أنه توضأ ومسح نعليه، وقال: هذا وضوء من لم يحدث)).

Imam Zaid bin Ali , peace be upon him , narrated from his father and his father from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , performed ablution and wiped on both his shoes and said " This is the ablution of the person whose (previous) ablution is (still) valid."

وسألت زيد بن علي عليه السلام عن الوضوء من سؤر المشرك فقال: يتوضأ بسؤر شربه ولا يتوضأ بسؤر وضوئه، إلا أن يعلم أنه شرب خمراً أو أكل لحم خنزيرٍ فلا يتوضأ بسؤرٍ شربه ولا وضوئه.

I , Abu Khalid , asked Zaid bin Ali , may Allah be pleased with him , about performing ablution with the - leftover (water) of a polytheist (Mushrik). Imam Zaid bin Ali , may Allah be pleased with him , replied " There is nothing wrong in performing ablution from his leftover (of the drinking) water but one should abstain from performing ablution with the leftover of his , the polytheist , ablution but if you come to know that he has drunk alcohol or eaten pork, in such a case, neither is permissible."

وسألت زيد بن علي عليه السلام عن النميمة والغيبة تنقض الوضوء؟ فقال: لا.

I , Abu-Khalid , asked Imam Zaid bin Ali , peace be up on him , Does backbiting and slandering nullify ablution?" He replied, "No."

وقال زيد بن علي عليهما السلام في الإناء يموت فيه الخنفساء والصياح والشقاق. فقال: لا يضرك.

Imam Zaid bin Ali , peace be upon him , said about insects like a dung beetle or bug die's in a water container, he said " it is fine ." (ablution with such water is acceptable)."

سألت زيداً عن الرجل يتوضأ مرتين مرتين، فقال: يجزؤه. قلت: فإن توضأ مرةً مرةً، قال: يجزؤه.

I, Abu Khalid, asked Imam Zaid bin Ali , peace be upon him , about the person who performs ablution and washes twice?" He said, "It is acceptable."(Abu Khalid asked again), "If he washes (only) once?"Imam Zaid bin Ali , may Allah be pleased with him , replied " It is permissible."

وسألت زيداً عليه السلام عن الرجل يتوضأ ثم يقص أظفاره، قال: يمر الماء على أظفاره.

I , Abu Khalid , asked Imam Zaid bin Ali , may Allah be pleased with him , about the person who clips his nails after performing ablution (wudu). He replied, "He should pour water over his finger nails ."

Chapter 7: Wiping on Socks and Bandages

باب المسح على الخفين والجبائر

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام: ((أن رسول الله صلى الله عليه وآله وسلم مسح قبل نزول المائدة، فلما نزلت آية المائدة لم يمسح بعدها)).

Imam Zaid bin Ali , may Allah be pleased with him , narrated to me that his father narrated to him and his grandfather to his father that Ali bin Abi-Talib , peace be upon him , said " Allah's Apostle ,peace be upon Him and his Progeny, wiped (on socks) before the revelation of Surah Al-Ma'idah . However , after the revelation the Holy Prophet (Peace be upon Him and His Progeny) never wiped on socks."

حدثني زيد بن علي، عن أبيه، عن جده الحسين بن علي عليهما السلام، قال: ((إنا ولد فاطمة عليها السلام لا نمسح على الخفين، ولا عمامة، ولا كمه، ولا خمارٍ، ولا جهازٍ)).

Imam Zaid bin Ali narrated from his father that Imam Hussain , may Allah be pleased with him , said " We are the offspring of Fatima (peace be upon her) do not wipe on socks, turbans, caps, veils , or on scarfs/head covers."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((كسرت إحدي زندي مع رسول الله صلى الله عليه وآله وسلم، فأمر رسول الله صلى الله عليه وآله وسلم فجبر. فقلت: يا رسول الله، كيف أصنع بالوضوء؟ قال: إمسح على الجبائر. قلت: والجنابة، قال: كذلك فافعل)).

Imam Zaid bin Ali , peace be upon him , narrated from his father and his father from his grandfather that Ali bin Abi-Talib , may Allah be pleased with him , said " While I was along with the Prophet (peace be upon Him and His Progeny) one of my hands got fractured . It was splinted and packed with bandages, as directed by the Prophet (peace be upon Him and His Progeny). I asked the Prophet (peace be upon Him and His Progeny), 'Oh Prophet of Allah, how shall I perform ablution? He said " Wipe on the bandage." I asked again " What about ritual bathing (ghusl al janabat)? He said " Wipe likewise."

حدثني زيدٌ عن آبائه، عن علي عليهم السلام ((في الرجل تكون به القروح والجدري والجراحات، قال: يصب عليه الماء صبا)).

Imam Zaid bin Ali , peace be upon him , narrated from his fathers that Imam Ali bin Abi-Talib , may Allah be pleased with him , said " The person who suffers from pimples, boils (abscesses) and wounds; he said water should be poured on them."

حدثني زيد بن علي، عن آبائه، عن علي عليهم السلام قال: ((إذا كانت بالرجل قروحٌ فاحشةٌ لا يستطيع أن يغتسل معها، فليتوضأ وضوءه للصلاة، وليصب عليه الماء صبا)).

Imam Zaid bin Ali , peace be upon him , narrated from his fathers that Imam Ali bin Abi-Talib , peace be upon him , said " If a person has many wounds (on his body), and is unable to take a proper bath because of those wounds, he should perform ablution similar to that for prayer (Salah) and should pour water on the obligated parts for wudu."

حدثني زيد بن علي عليه السلام، عن أبيه، عن جده، عن علي عليهم السلام ((أنه أتاه رجلٌ فقال: إن أخي أو ابن أخي به جدري، وقد أصابته جنابةٌ فكيف نصنع به؟ فقال: يمموه)).

Imam Zaid bin Ali , peace be upon them , narrated from his father , from his grandfather , that a man came to Imam Ali bin Abi-Talib , may Allah be pleased with him , and said " My brother and his son are suffering from smallpox and he had become ritually unclean (junub), what should be done ? He replied " Dry ablution (tayammum)."

سألت زيداً عليه السلام عن المسافر يخاف على نفسه من الثلج، هل يجوز له أن يمسح على خفيه؟ قال: نعم، هذا عذرٌ مثل المسح على الجبائر، فإن استطاع الغسل لم يجزه المسح.

I ,Abu Khalid , asked Imam Zaid bin Ali , may Allah be pleased with him , about the traveling person who finds his life in danger because of snow (extreme cold) , can he wipe on his socks?" He replied " Yes , because this is an excuse like the one wiping on bandages. But if he is capable (has strength) of washing, wiping will not be permissible ."

وسألت زيداً عليه السلام عن الرجل تكون به الدماميل تسيل ولا ينقطع؟ قال: يتوضأ لكل صلاةٍ.

I , Abu Khalid , asked Imam Zaid bin Ali , may Allah be pleased with him , about a person who has an open abscess , a swollen area within body tissue containing an accumulation of pus, which leaks pus , he replied, "He should perform ablution for each prayer (Salah)."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام ((أنه كان يقول: سبق الكتاب الخفين)).

Imam Zaid bin Ali , peace be upon them , narrated to me from his father , from his grandfather , that Imam Ali bin Abi-Talib , peace be upon him , said " The Book (Qur'an) precedes the wiping of the socks."

Chapter 8: Substances That Makes The Water Impure

باب ما يفسد الماء

سألت زيداً عليه السلام عن البئر تقع فيه القنبرة أو العضاوة أو العصفور، قال: إن كان الماء لم يتغير نزح منه أربعون صاعاً، وإن كان الماء قد تغير نزح الماء حتى يطيب. قلت: فإن وقعت فيه دجاجةٌ، أو حمامةٌ، أو سنورٌ، فماتت ولم يتغير الماء، قال: ينزح منه مائةٌ صاعاً من الماء. قلت: فإن تغير الماء؟ قال: ينزح حتى يطيب.

I , Abu Khalid , asked Imam Zaid bin Ali , may Allah be pleased with him , that what if a lark, lizard or sparrow falls in a well of water?" He replied, "If the water has not changed (in color or taste or smell), draw out forty Sa'a(jugs) of water. And if the water has changed, draw out the quantity of water to the extent that it becomes clean." I asked, "What if a hen, pigeon or some cat dies therein, and the water has not changed?" He replied "Draw one hundred Sa'a(jugs) of water out of the well." I asked again "If the water has changed?" He said " Drain out the quantity of water to the extent that it becomes clean."

قال زيد بن علي عليهما السلام في البئر يقطر فيه البول أو الدم أو الخمر، قال: ينزح ماؤها كله.

Imam Zaid bin Ali , may Allah be pleased with him , said " If urine, blood or wine drops (mixes) in a well, the whole water shall be drained out."

قال زيد بن علي عليهما السلام في الغدير الكبير والبركة الكبيرة الواسعة إن ماءها لا ينجسه شيٌ.

وقال في الماء الجاري: لا ينجسه شيٌ.

Imam Zaid bin Ali , may Allah be pleased with them , said " The water of large ponds and lakes , nothing makes its water impure." And " The flowing water , nothing makes it impure."

Chapter 9: Dry ablution (Tayammum)

باب التيمم

حدثني زيد بن علي، عن أبيه، عن جده، عن علي بن أبي طالبٍ عليهم السلام قال: ((إذا كنت في سفرٍ ومعك ماءٌ، وأنت تخاف العطش، فتيمم واستبق الماء لنفسك)).

Imam Zaid bin Ali , peace be upon them , narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , may Allah be pleased with him , said "If you are in a state of a journey and you have water with you , but you fear from dehydration , then you should save water for hydration and perform dry ablution (tayammum) instead."

حدثني زيد بن علي عن أبيه عن جده، عن علي عليهم السلام، قال: ((التيمم ضربتان؛ ضربةٌ للوجه، وضربةٌ للذراعين إلى المرفقين)).

Imam Zaid bin Ali , may Allah be pleased with them , narrated to me from his father , his grandfather , that Imam Ali bin Abi-Talib , may Allah be pleased with him , said " Dry ablution is (an act of) two rubs. First rub is for the face while the second is for the forearms down to the elbows."

حدثني زيد بن علي عن أبيه عن جده، عن علي عليهم السلام، في الجنب لا يجد الماء، قال: ((يتيمم ويصلي، فإذا وجد الماء اغتسل ولا يعيد الصلاة)).

Imam Zaid bin Ali , peace be upon them , narrated to me from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , said "The one who is ritually impure (junub) and finds no water, he should perform dry ablution and offer prayer (Salah). When he finds water he should take the ritual bath (ghusl) but does not have to compensate (make-up) his prayer."

قال: وقال زيد بن علي عليهما السلام: يتيمم لكل صلاةٍ، ويصلي بكل تيممٍ صلاته تلك ونافلتها.

He said , Abu-Khalid , that Imam Zaid bin Ali , may Allah be pleased with him , said " One should perform dry ablution for each prayer and each dry ablution would only be permissible for the intended prayer and the optional rakahs (Nawafil)."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي بن أبي طالبٍ عليهم السلام قال: ((لا يؤم المتيمم المتوضئين، ولا المقيد المطلقين)).

Imam Zaid bin Ali , may Allah be pleased with them , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , may Allah be pleased with him , said, " The person who has performed dry ablution should not stand as the leader of prayer (imam) of those who have done ritual ablution (wudu). Similarly , a chained person should not lead the free people in prayer."

قال زيد بن علي عليهما السلام: وكل شيءٍ تيممت به من الأرض يجزئك.

Imam Zaid bin Ali , may Allah be pleased with him , said " Every substance related to earth is permissible for dry ablution."

وقال زيد بن علي عليه السلام في المتيمم يجد الماء في الصلاة: يستقبل الصلاة.

Imam Zaid bin Ali (may Allah be pleased with him) said "If a person prays after performing dry ablution then found water during his Salah, he has to perform the ritual ablution (wudu) and repeat his prayer."

سألت زيد بن علي عليه السلام عن الرجل يكون في السفر في ردغة من طينٍ ولم يجد الماء؟ قال: يتيمم من غبار سرجه، أو برذعة حماره أو غبار ثوبه. والرجل والمرأة في التيمم سواءٌ.

I ,Abu Khalid, asked Imam Zaid bin Ali ,may Allah be pleased with him , "If a person is travelling through a way full of mud , and he is unable to find water (then what should he do)?" He replied, "He should perform dry ablution on the blanket laid under the saddle of his horse or the packsaddle of donkey or over his dusty clothes. Men and women perform dry ablution the same way ."

سألت زيد بن علي عليه السلام عن المرأة الحائض تطهر في السفر، قال: تيمم فإذا وجدت الماء اغتسلت، ولم تعد شيئاً من صلاتها.

I , Abu-Khalid , asked Imam Zaid bin Ali , may Allah be pleased with him , about the woman who reaches purity from her menstrual cycle during her journey." He, Imam Zaid , may Allah be pleased with him , replied "She should perform dry ablution and if she finds water, she must take a purifying bath. Also, she does not have to re-pray any of her offered prayers."

وقال زيد بن علي عليهما السلام: ولا بأس بأن يجامع في السفر وهو لا يجد الماء فيتيمم.

Imam Zaid bin Ali , peace be upon them , said " No harm in having intercourse (with one's wife) during a journey and if he did not find water ; then he performs dry ablution ."

Chapter10: Menstruation, Postnatal Bleeding and Inter-Menstrual Bleeding (Istehaza)

باب الحيض والاستحاضة والنفاس

36- حدثني زيد بن علي عن أبيه عن جده، عن علي بن أبي طالبٍ عليهم السلام، قال: ((أتت امرأةٌ إلى رسول الله صلى الله عليه وآله وسلم فزعمت أنها تستفرغ الدم، فقال رسول الله صلى الله عليه وآله وسلم: لعن الله الشيطان هذه ركضةٌ من الشيطان في رحمك فلا تدعي الصلاة لها . قالت: فكيف أصنع يا رسول الله؟ قال صلى الله عليه وآله وسلم: أقعدي أيامك التي كنتي تحيضين فيهن كل شهرٍ فلا تصلين فيهن، ولا تصومين، ولا تدخلين مسجداً، ولا تقرئي قرآناً، وإذا مرت أيامك التي كنت تجلسين تحيضين فيهن، واجعلي ذلك أقصى أيامك التي كنت تحيضين فيهن، فاغتسلي للفجر، ثم استدخلي الكرسف، واستثفري استثفار الرجل، ثم صلي الفجر، ثم أخري الظهر لآخر وقتٍ، واغتسلي، واستدخلي الكرسف، واستثفري استثفار الرجل، ثم صلي الظهر وقد دخل أول وقت العصر، وصلي العصر، ثم أخري المغرب لآخر وقتٍ، ثم اغتسلي، واستدخلي الكرسف، واستثفري استثفار الرجل، ثم صلي المغرب، وقد دخل أول وقت العشاء، ثم صلي العشاء. قال: فولت وهي تبكي وتقول: يا رسول الله لا أطيق ذلك. قال: فرق لها رسول الله صلى الله عليه وآله وسلم، وقال: اغتسلي لكل طهرٍ كما كنت تفعلين واجعليه بمنزلة الجرح في جسدك كلما حدث دمٌ أحدثت طهوراً، ولا تتركي الكرسف والاستثفار))..

قال الإمام زيد بن علي صلوات الله عليهما: فإن طال ذلك بها فلتدخل المسجد، ولتقرأ القرآن، ولتصلي الصلاة، ولتقضي المناسك.

Zaid bin Ali , may Allah be pleased with them , narrated to me that Ali bin Abi Talib , may Allah be pleased with him , said "A women came to the Prophet (peace be upon Him and His Progeny) and said " I experience (inter-menstrual) bleeding', Allah's Messenger said, 'May the curse of Allah be upon the devil. This is his strike within your womb. Do not abandon your prayer. She asked, 'Oh Prophet of Allah, what should I do now?' The Prophet (peace be upon Him and His Progeny) replied, 'stop offering prayer and fasting during only on the days of the month (as per routine)of your menses. Do not enter the mosque nor recite the Quran. When your (routine) days of menses are over, perform the purifying bath for the Fajr prayer and put on the cotton (cushion etc. that women put on during their period) and

loincloth, as men do, and offer the Fajr Prayer. Delay your Thuhr prayer till the end of its time . Perform the bath (again), put on cotton and the loincloth, as men do, and offer your Thuhr prayer. When it will be the initial time for Asr, offer the (Asr) prayer. Delay the Maghrib prayer till the end of its time . Take bath, put on the cotton and offer your (Maghrib) prayer at the end of its time . At the time for the Isha prayer, offer your Isha prayer.' The narrator reported that the woman returned back crying. She was saying,' oh Prophet of Allah! This is beyond my strength.' Allah's Apostle (peace be upon Him and His Progeny) showed gentleness for her and said, 'Perform the purifying bath after the completion of your menstrual cycle as per routine. Consider this (bleeding) like a wound. Whenever you bleed, perform a fresh ablution and place some cotton and don't leave putting on a loincloth . " Imam Zaid bin Ali , may Allah be pleased with him , added, "Even if her state of false bleeding prolongs. She should go to the mosque, recite the Holy Qur'an, offer prayer and perform Hajj."

حدثني زيد بن علي عن أبيه، عن جده، عن علي عليهم السلام، قال: ((يقرأ الجنب والحائض الآية والآيتين، ويمسان الدرهم الذي فيه اسم الله تعالى، ويتناولان الشئ من المسجد)).

Imam Zaid bin Ali , may Allah be pleased with them , narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , may Allah be pleased with him , said,"The post-sex impurity (junub) and the woman in her menstrual cycle can recite one or two verses of the Quran. These two can also hold in their hand the coin of Dirham engraved with the name of Allah. They also are allowed to grab something from the mosque."

قال: سمعت زيد بن علي عليهما السلام، يقول: أقل الحيض ثلاثة أيامٍ وأكثره عشرة أيامٍ.

I ,Abu Khalid, heard Imam Zaid bin Ali , may Allah be pleased with them , saying "the minimum duration of menstrual cycle is three days whereas the maximum is ten days'."

حدثني زيد بن علي عن أبيه عليهما السلام قال: ((كان نساؤنا الحيض يتوضأن لكل صلاةٍ ويستقبلن القبلة ويسبحن ويكبرن؛ نأمرهن بذلك)).

Imam Zaid bin Ali narrated from his father , may Allah be pleased with them , that his father said " While our women were in their menstruating period , they used to perform ablution for each Salah, recite Tasbeeh and Takbeer while facing the Qibla. We had commanded them to do so ."

حدثني زيد بن علي عن أبيه عن جده، عن علي بن أبي طالبٍ عليهم السلام، ((أن الحائض تقضي الصوم ولا تقضي الصلاة)).

Imam Zaid bin Ali , may Allah be pleased with them , narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , may Allah be pleased with him , said "A Menstruating woman must fast her missed days of Ramdhan (due to her period)but she does not need to pray her (missed) prayers."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي بن أبي طالبٍ عليهم السلام قال: ((إذا طهرت الحائض قبل المغرب قضت الظهر والعصر، وإذا طهرت قبل الفجر قضت المغرب والعشاء.))

Imam Zaid bin Ali , peace be upon them , narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , may Allah be pleased with him , said " If a woman becomes pure (from her menstrual cycle) before Maghrib she must make-up her Thuhr and Asr prayers. And if she gets pure before Fajr, she must compensate Maghrib and Isha prayers ."

حدثني زيد بن علي عن أبيه عن جده، عن علي، قال: لما كان في ولاية عمر قدم عليه نفرٌ من أهل الكوفة، قالوا: جئناك نسألك عن أشياء، نسألك عن الغسل من الجنابة، وما يحل للرجل من امرأته إذا كانت حائضاً. فقال: بإذنٍ جئتم أم بغير إذنٍ؟ قالوا: لا، بل بإذنٍ. قال: لو غير ذلك قلتم لنكلتكم عقوبةً، ويحكم أسحرةٌ أنتم، لقد سألتموني عن أشياء ما سألنيً عنهن أحدٌ منذ سألت رسول الله صلى الله عليه وآله وسلم عنهن. ألست كنت شاهداً يا أبا الحسن؟
قال: قلت: بلى.
قال: فأد ما أجابني به رسول الله صلى الله عليه وآله وسلم، فإنك أحفظ لذلك مني؟.
فقلت: سألته عن الغسل من الجنابة، فقال صلى الله عليه وآله وسلم: ((تصب الماء على يديك قبل أن تدخلهما في إنائك، ثم تضرب بيدك إلى مرافقك فتنقي ما ثم، ثم تضرب بيديك إلى الأرض، ثم تصب عليها من الماء، ثم تمضمض وتستنشق وتستنثر ثلاثاً، ثم تغسل وجهك وذراعيك ثلاثاً ثلاثاً، وتمسح برأسك، وتغسل قدميك، ثم تفيض الماء على رأسك ثلاثاً، وتفيض الماء على جانبيك، وتدلك من جسدك ما نالت يداك)).
وسألته ما لك من امرأتك إذا كانت حائضاً، قال صلى الله عليه وآله وسلم: ((ما فوق الإزار ولا تطلع على ما تحته)).

Imam Zaid bin Ali , may Allah be pleased with them , narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , may Allah be pleased with him , said " During the caliphate of Umar a group of people from Kufa came to Umar . They said, 'We have come to you to ask about some issues. We want to ask you about the purifying bath (ghusl janabat). We also want to know how much pleasure is lawful for a man with his menstruating woman.' Umar said, 'Have you come with or without permission?' They replied, 'We have come with permission.' Umar said, 'Had you said more than that, I would have punished you . May Allah have mercy upon you, are you a warlock! You have asked me about an issue that no one has ever asked me since the time I asked about such things to the Prophet (peace be upon Him and His Progeny). Oh Abu Al-Hassan (Imam Ali)! Were you not present at that time?' I said, 'Yes, I was there.' Umar said, 'Then could you narrate what the Prophet (peace be upon Him and His Progeny) had said to me, because your memory is sharper than mine .' So, I said , Imam Ali , may Allah be pleased with him , " I asked the Messenger of Allah (peace be upon Him and His Progeny about the purifying bath (ghusl janabat)). He (peace be upon Him and His Progeny) said, 'wash your hands before putting them into the water pot and then wash your private parts. After that rinse your mouth with water for three times and sniff water into your nostrils and blow them out thrice. Then wash your face and your

forearms three times each, wipe your head and wash your feet. Then pour water on your head (again) thrice so that water may reach down to your flanks. Rub each part of the body where your hands might reach easily.' Then you asked Allah's Apostle (peace be upon him and His Progeny) 'To what extent am I allowed to satisfy myself with my menstruating wife?' The Prophet (peace be upon him and His Progeny) replied, 'Above the Izar (dress worn below the waist) only and not below of it.'

سألت زيد بن علي عليه السلام عن النفاس، قال: ثلاثة قروءٍ؛ إن كانت تجلس ستا فثماني عشرة، وإن كانت تجلس سبعاً فأحد وعشرون، وإن كانت تجلس عشراً فثلاثون يوماً.

I , Abu Khalid , asked Imam Zaid bin Ali , may Allah be pleased with him , regarding post-natal bleeding. He , Imam Zaid , may Allah be pleased with him , replied, "Three menstrual cycles. If a woman menstruates for six days, then it (post-natal bleeding) would be eighteen days. If she menstruates for seven days, then it would be twenty one days long. And , if she her menses period is ten days of her, then her post-natal bleeding would last for thirty days. "

قال زيد بن علي عليه السلام: ولا يكون النفاس أكثر من أربعين يوماً.

قال سألت زيد بن علي عليه السلام عن غسل الحائض والنفساء؟، قال عليه السلام: مثل غسل الجنابة. قلت: هل تنقض شعر رأسها؟ قال عليه السلام: لا، سألت أم سلمة رضي الله عنها النبي صلى الله عليه وآله وسلم عن ذلك، فقال صلى الله عليه وآله وسلم: ((يكفيك ثلاث غسلاتٍ)).

Imam Zaid bin Ali , may Allah be pleased with him , said, "The maximum duration of post-natal bleeding is no more than forty days." I , Abu Khalid , asked Imam Zaid bin Ali , may Allah be pleased with him , about the purifying bath of a woman upon completing her menstrual cycle or after completion of the post-natal bleeding. He said, "It is same like post-sex purifying bath (ghusl janabat)." I asked, "Does she need to un-plait her hair?" Imam Zaid , may Allah be pleased with him , said, " No need for that " and added " Umul Momineen Ume Salma , may Allah be pleased with her , once asked the same question to the Prophet , peace be upon Him and His Progeny, He replied 'Washing three times is enough for you."

قال زيد بن علي عليه السلام: في الصفرة والحمرة والكدرة إنها حيضٌ.

Imam Zaid bin Ali , may Allah be pleased with him , said " The yellowish and the red color (fluids secreted during the menstrual period) is menstruation."

وقال زيد بن علي عليه السلام: لا يكون حيضٌ على حملٍ.

Imam Zaid bin Ali , may Allah be pleased with him , said “Menstruation doesn’t occur with pregnancy.”

وقال زيد بن علي عليه السلام: لا يحل وطؤ الحائض حتى تغتسل، لقوله تعالى: **(فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلاَ تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيثُ أَمَرَكُمُ اللَّهُ)**[البقرة:222]، قال عليه السلام: من قبل القبل.

Imam Zaid bin Ali , may Allah be pleased with them , said “No intercourse is allowed when the woman is in the state of menstruation unless she seeks ceremonial purity (after the completion of the menstrual cycle). It is because Allah ordered in Quran that , "…Keep away from women during menstrual cycle and do not have intercourse with them until they get pure . When they are purified, you may approach them as Allah has commanded you’ (Al-Baqra'a 222). Imam Zaid , peace be upon him , said, ‘(It means) from the front part.’”

قال الإمام الشهيد أبو الحسين زيد بن علي عليهما السلام في الحائض تزيد أيامها إن ذلك حيضٌ ما كان ذلك في العشر.

Imam Shaheed Abu Al-Hussain Zaid bin Ali , may Allah be pleased with him , said " The menstruating woman whose days of menstrual cycle have exceeded. “Menstruation is within ten days.”

كتاب الصلاة

Book of Prayer

Chapter: Call of Prayer (Adhan):

باب الأذان

حدثني علي بن محمد بن الحسن، قال: حدثني سليمان بن إبراهيم بن عبيدٍ، قال: حدثني نصر بن مزاحم المنقري، قال:حدثني إبراهيم بن الزبرقان التيمي، قال:حدثني أبو خالدٍ عمرو بن خالدٍ الواسطي، قال: حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام، قال: ((الأذان مثنى مثنى، والإقامة مثنى مثنى، ويرتل في الأذان ويحدر في الإقامة)).

Ali bin Mohammed bin Al-Hassan narrated from Suliman bin Ibrahim bin Aubaid who narrated from Nasser bin Mozahem Al-Manqari who narrated from Ibrahim bin Al-Zobrqan Al-Taimy who narrated from Abu-Khalid Amro bin Khalid Al-Wasti that Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " The call to prayer (Adhan) is called out twice and the call to commence prayer (Iqamah) is pronounced also twice. The call to prayer should be recited with pauses while the iqamah should be recited in a quick manner."

حدثني زيد بن علي، عن أبيه علي بن الحسين، عليهم السلام، أنه كان يقول في أذانه: ((حي على خير العمل، حي على خير العمل)).

Imam Zaid bin Ali , may Allah be pleased with him , narrated to me that his father Ali bin Al- Hussein (may Allah be pleased with him) used to recite while calling to prayer(Adhan), " HAYYA A'LA KHAYRIL AMAL, HAYYA A'LA KHAYRIL AMAL' (hasten towards the best of actions, hasten towards the best of actions ."

قال زيد بن علي عليه السلام: من أذن قبل الفجر فقد أحل ما حرم الله، وحرم ما أحل الله.

Imam Zaid bin Ali , may Allah be pleased with him , said " The person who calls to prayer before the Fajr falls, he turns what Allah has made as unlawful (Haram) to lawful (Halal), and turns what Allah settled as lawful to unlawful."

وقال زيد بن علي عليهما السلام: لا بأس أن يؤذن الرجل على غير وضوءٍ، وأكره للجنب أن يؤذن. قال عليه السلام: ولا يقيم إلا وهو طاهرٌ.

Imam Zaid bin Ali (may Allah be pleased with him) said " It is permissible that calling to the prayer (Adhan) without performing ablution , and I regard the calling to the prayer (Adhan) for the ritually impure (junub) as disliked (Makruh) . The Muslim is not allowed to commence the call of starting prayer (Iqamah) without performing ablution."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي بن أبي طالبٍ عليهم السلام، قال: ((ثلاثٌ لا يدعهن إلا عاجزٌ: رجلٌ سمع مؤذناً ولا يقول كما يقول، ورجلٌ لقي جنازةً ولا يسلم على أهلها ولا يأخذ بجوانب السرير، فإنه إذا فعل ذلك كان له أجران، ورجلٌ أدرك الإمام وهو ساجدٌ ولم يكبر ثم يسجد معهم، ولا يعتد بها)).

Imam Zaid bin Ali , may Allah be pleased with him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib (may Allah be pleased with him) said, "Three things are likeable to do and anyone who ignore them would be a fool " the one who hears the call to prayer and does not repeat after him , and the person who concurs with a funeral and does not greet and join the lot by heaving the bier , if he would have done so his reward would have been doubled , and the one who arrives while the leader of prayer is in a state of prostration and does not enter the prayer and follow ; though it is not counted ."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي بن أبي طالبٍ عليهم السلام قال: ((ليس على النساء أذانٌ ولا إقامةٌ)).

Imam Zaid bin Ali , may Allah be pleased with him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib (may Allah be pleased with him) said, "Women are neither obliged to call for Adhan nor Iqamah."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام، ((أنه أتاه رجلٌ، فقال: ياأمير المؤمنين والله إني لأحبك في الله. قال: ولكني أبغضك في الله. قال: ولم؟ قال: لأنك تتغنى بأذانك، وتأخذ على تعليم القرآن أجراً))، وقد سمعت رسول الله صلى الله عليه وآله وسلم يقول: ((من أخذ على تعليم القرآن أجراً كان حظه يوم القيامة)).

Imam Zaid bin Ali , may Allah be pleased with him , narrated from his father, from his grandfather that a person came to Imam Ali bin Abi-Talib(may Allah be pleased with him) and said, "Oh leader of the

faithful, by the name of Allah , I love you for Allah's sake." Imam Ali (may Allah be pleased with him) replied, "But I bear repugnance against you for Allah's sake." The person then asked "Why so?"Imam Ali (may Allah be pleased with him) said, "Because you call to prayer in a melodious tune (like singers) and take payment teaching the Holy Qur'an. For surely I heard the Prophet (peace be upon Him and His Progeny) saying, 'whosoever takes compensation for the teaching of the Qur'an, shall have no reward on the Day of Qiyamah except for that payment.'"

قال زيد بن علي عليهما السلام: الأذان في الصلوات الخمس وفي الجمعة، وليس في العيدين أذانٌ ولا إقامةٌ، ولا في الوتر أذانٌ ولا إقامةٌ.

Imam Zaid bin Ali (may Allah be pleased with him) said " The Adhan is called out before the five (daily compulsory) prayers and for Friday prayer. Neither shall be Adhan nor Iqamah for Eid prayers , in addition , no Adhan or Iqamah for Witr prayer."

وقال زيد بن علي عليهما السلام: إذا كنت في سفرٍ فأذن الفجر وأقم لباقي الصلوات.

Imam Zaid bin Ali (may Allah be pleased with him) said, "While traveling call out Adhan for Fajer prayer, and pronounce only the Iqamah for the rest of the prayers."

وقال زيد بن علي عليهما السلام: لا يجوز أذان الصبي ولا المرأة للرجال.

Imam Zaid bin Ali said, "The Adhan of the child and the woman is not permissible for men."

وقال زيد بن علي عليهما السلام: إذا كنت في حضرٍ فأذانهم يجزيك، وإن أذنت فهو أفضلٌ.

Imam Zaid bin Ali (may Allah be pleased with him) said, "If you were in auburn , then their Adhan would be enough for you. It is, however, better if you call out Adhan by yourself ."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي بن أبي طالبٍ عليهم السلام، قال: قال رسول الله صلى الله عليه وآله وسلم: ((يأتي المؤذنون أطول الناس أعناقاً يوم القيامة ينادون بشهادة أن لا إله إلا الله، وأن محمدًا عبده ورسوله، ولا يسمع المؤذن شيءٌ إلا شهد له بذلك يوم القيامة، ويغفر للمؤذن مد صوته، وله من الأجر مثل المجاهد الشاهر سيفه في سبيل الله عز وجل)).

Imam Zaid bin Ali , may Allah be pleased with him , from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , reported that Allah's Apostle (peace be upon Him and His Progeny) said, "On the Day of Resurrection (Qiyamah), the Muadhins will appear amongst people with the longest necks. They will be calling aloud 'I testify there is no deity but Allah, and Muhammad is His Slave and Prophet.' Everything that hears the voice of the Muadhins (the callers to prayer) shall bear witness for them on the Day of Resurrection. The Muadhin will be granted forgiveness as far as his voice will reach , and he will be given the reward equivalent to the reward of that Mujahid who has raised his sword in the way of Allah Azza Wa Jal."

Chapter 12: Time of Prayers:

باب أوقات الصلاة

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((نزل جبريل عليه السلام على النبي صلى الله عليه وآله وسلم حين زالت الشمس فأمره أن يصلي الظهر، ثم نزل عليه حين كان الفيء قامةً، فأمره أن يصلي العصر، ثم نزل عليه حين وقع قرص الشمس، فأمره أن يصلي المغرب، ثم نزل عليه حين وقع الشفق، فأمره أن يصلي العشاء، ثم نزل عليه حين طلع الفجر، فأمره أن يصلي الفجر، ثم نزل عليه من الغد حين كان الفيء على قامةٍ من الزوال فأمره أن يصلي الظهر، ثم نزل عليه، حين كان الفيء على قامتين من الزوال فأمره أن يصلي العصر، ثم نزل عليه حين وقع القرص، فأمره أن يصلي المغرب، ثم نزل عليه بعد ذهاب ثلث الليل، فأمره أن يصلي العشاء، ثم نزل عليه حين أسفر الفجر، فأمره أن يصلي الفجر، ثم قال: يا رسول الله ما بين هذين الوقتين وقتٌ)).

Imam Zaid bin Ali (may Allah be pleased with him) narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , reported that "When the sun had passed the meridian Gabriel came upon the Prophet (peace be upon Him and His Progeny) and said, 'Offer the Mid-day (Dhuhr) prayer'. Then (again) Gabriel descended at the time when the shadow of everything was equal to itself, and said, 'Offer the afternoon prayer (Asr)'. Then he (Gabriel) descended when the sun had set and said to the Prophet (peace be upon Him and His Progeny), 'Offer the Sunset (Maghrib) prayer'. Then he (Gabriel) descended when the twilight had disappeared and said, 'Offer your Night (Isha) prayer'. Then Gabriel descended at the dawn cracked and told The Prophet I peace be upon Him and His Progeny " 'Offer your Morning (Fajr) prayer'. Gabriel again descended on the second day at the time when the Sun had passed the meridian and shadow (of everything) was of its length and said to the Prophet (peace be upon Him and His Progeny), 'Offer your Mid-day (Dhuhr) prayer.' Then he (Gabriel) descended at the time when the shadow of everything was twice as long as the thing itself and asked the Prophet (peace be upon Him and His Progeny), 'Offer your afternoon (Asr) prayer.' Then He came down at the time when the Sun had set and said, 'Offer your evening (Maghrib) prayer.' He came down at the time when one third of the night had passed and asked the Prophet (peace be upon Him and His Progeny), 'Offer your Night (Isha) prayer.' Then He descended at the time when morning light had spread everywhere and said to the Prophet (peace be upon Him and His Progeny), 'Offer your Morning (Fajr) prayer.' Then Gabriel said, 'O Prophet of God! The (exact)time of the prayers is in between those two times.'"

سمعت الإمام الشهيد أبا الحسين زيد بن علي عليه السلام وقد سئل عن قوله عز وجل: **(أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا)**[الإسراء:78]؟، فقال عليه السلام: (دلوك الشمس) زوالها، (وغسق الليل) ثلثه حين يذهب البياض من أسفل السماء، (وقرآن الفجر) إن قرآن الفجر كان مشهوداً تشهده ملائكة الليل وملائكة النهار.

I heard Imam Shaheed Abu Al-Hussain Zaid bin Ali (may Allah be pleased with him) saying this while answering to the question regarding these words of Allah, **'And stand for prayers from sunset till dusk, and recite the Qur´an at dawn. Surely, the recitation of the Qur´an at dawn is well attended.' (Isra: 78).** Imam Zaid said, **'dulooki alshshamsi'** is the time of the setting of the Sun, **'ghasaqi allayl'** is the one third of night, the time when the light gets vanished. **'qurana alfajri inna qurana alfajri kana mashhoodan.'** Mashooda (witnessed) the time when the angels of the day and the night are present.

وقال زيد بن علي عليه السلام: أفضل الأوقات أولها، وإن أخرت فلا بأس.

وقال زيد بن علي عليه السلام: الشفق الحمرة.

And Imam Zaid bin Ali(may Allah be pleased with him) said, "The initial time of prayers is the best to attend prayers though if someone is late it is still fine , . Imam Zaid bin Ali said, 'Twilight is reddishness.'"

حدثني زيد بن علي، عن أبيه، عن جده، عليهم السلام عن علي بن أبي طالبٍ كرم الله وجهه قال: قال رسول الله صلى الله عليه وآله وسلم: ((إنه سيأتي على الناس أئمةٌ بعدي يميتون الصلاة كميتة الأبدان، فإذا أدركتم ذلك فصلوا الصلاة لوقتها، ولتكن صلاتكم مع القوم نافلةً، فإن ترك الصلاة عن وقتها كفرٌ)).

Imam Zaid bin Ali (may Allah be pleased with him) narrated to me (Abu Khalid) from his father , from his grandfather , that Imam Ali bin Abi-Talib , peace be upon him , reported that Allah's Prophet (peace be upon Him and His Progeny) said, "There will be time when the leaders (imams) of the congregational prayer will make prayers meaningless like corpse . If any of you happen to face such times, you should offer your prayer on time and the congregational prayer should be your voluntary prayer. Surely not offering of prayer on (the appointed) time is a form of disbelief."

حدثني زيد بن علي، عن أبيه، عن جده، عليهم السلام، عن علي بن أبي طالبٍ كرم الله وجهه ((أنه سأله رجلٌ: ما إفراط الصلاة؟ قال: إذا دخل وقت الذي بعدها)).

Imam Zaid bin Ali (may Allah be pleased with him) narrated from his father , from his grandfather , that a man asked Imam Ali bin Abi Talib (peace be upon him) , what does carelessness/negligence in prayer mean? He replied, "When the time of Salah to follow starts."

حدثني زيد بن علي، عن أبيه، عن جده، عليهم السلام عن علي بن أبي طالبٍ كرم الله وجهه ((أنه كان يكره الصلاة في أربعة أحيانٍ: بعد صلاة الفجر حتى تطلع الشمس وترتفع، وبعد صلاة العصر حتى تغيب الشمس، ونصف النهار حين تزول الشمس، ويومٍ الجمعة إذا قام الإمام على المنبر)).

Imam Ali bin Abi-Talib (peace be upon him) regarded " Four times as disliked for offering prayer: after the Morning Prayer, when the sun rises until it climbs up the horizon; after the Asr prayer till the sun sets; at mid-day when the sun starts to decline and on Friday when the Imam stands on the pulpit."

قال زيد بن علي عليه السلام: إذا فاتتك الصلاة نسيتها فذكرتها بعد العصر، أو بعد الفجر، فلا تصلها حتى يخرج ذلك الوقت.

Imam Zaid bin Ali (may Allah be pleased with him) said, "If you missed any prayer due to forgetfulness then you remembered it at Asr or Fajer time , you shall not pray the missed prayer until those two times pass "

وقال زيد بن علي عليه السلام فيمن أدرك ركعةً من العصر قبل أن تغرب الشمس ثم غربت إن ذلك يجزيه، وكذلك لو أدرك ركعةً من الفجر قبل أن تطلع الشمس، ثم طلعت.

Imam Zaid bin Ali (may Allah be pleased with him) said that " It is permissible if the person prays one Rakah of Asr prayer then the Maghreb time starts ; also , the same applies if he prays one Rakah of Fajer prayer and then the sun rose ."

وقال زيد بن علي عليه السلام: ولا بأس أن يصلى على الجنازة بعد العصر، وبعد الفجر، ولا يجوز أن يصلى عليها بعد طلوعها، ولا عند غروبها، ولا عند قيامها.

Imam Zaid bin Ali , peace be upon him , said, " Funeral prayer can be offered after Asr and Fajr prayers . However, it is not allowed to be offered , the funeral prayer, at sunrise, the sunset , and meridian."

Chapter: Takbeer in Prayer (Salah):

باب التكبير في الصلاة

حدثني زيد بن علي، عن أبيه، عن جده، عن علي بن أبي طالبٍ عليهم السلام ((أنه كان يرفع يديه في التكبيرة الأولى إلى فروع أذنيه، ثم لا يرفعهما حتى يقضي صلاته.))

Imam Zaid bin Ali (may Allah be pleased with him) narrated to me that Imam Ali (may Allah be pleased with him) used to raise his hands up to the upper parts of his ears while saying Takbeer-e-Tehreema. After that he would complete his prayer without raising his hands again."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي بن أبي طالبٍ عليهم السلام ((أنه كان إذا قال المؤذن قد قامت الصلاة كبر ولم ينتظر.((

Imam Zaid bin Ali (may Allah be pleased with him) narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , said " When Muadhin would call out 'qad qāmat aṣ-ṣalāh' (while pronouncing iqamah), Imam Ali (may Allah be pleased with him) would do Takbeer without any further delay.

حدثني زيد بن علي، عن أبيه، عن جده، عن علي بن أبي طالبٍ عليهم السلام ((أنه كان يكبر في رفعٍ وخفضٍ

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Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib (may Allah be pleased with him) used to say Takbeer while standing up or bowing down (in prayer).

وقال زيدٌ: إنه كان يكبر في كل رفعٍ وخفضٍ.

وقال زيد بن علي عليه السلام: التكبيرة الأولى فريضةٌ، وباقي التكبير سنةٌ.

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , would say Takbeer every time he would stand up or bow down." And that,"The Takbeer e Tahreema is mandatory (fard) while the rest of them are Sunnah."

وقال زيد بن علي عليه السلام: إن سبح أو هلل كان داخلاً في الصلاة.

Imam Zaid bin Ali (may Allah be pleased with him) said: "If someone has said 'Subhan Allah or laa ilaaha ill-Allaah,' instead of pronouncing 'Allah o Akbar', his prayer would still be permissible ."

وقال زيد بن علي عليه السلام: لا يكون الرجل داخلاً في الصلاة إلا بتكبيرٍ.

Imam Zaid bin Ali (may Allah be pleased with him) said: "One could not commence one's prayer without Takbeer."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي بن أبي طالبٍ عليهم السلام، قال: قال رسول الله صلى الله عليه وآله وسلم: ((مفتاح الصلاة الطهور، وتحريمها التكبير، وتحليلها التسليم."

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , reported that Allah's Messenger (peace be upon him) said, "The key to prayer is ablution , Takbeer (to commence prayer) makes (other acts) unlawful (Haram), and salutation (at the completion of prayer) makes them lawful (Halal) again."

وقال زيد بن علي عليه السلام: إذا أدرك الإمام وهو راكعٌ، فكبر تكبيرةً واحدةً، يريد بها الدخول في الصلاة ثم ركع أجزاه ذلك.

Imam Zaid bin Ali (may Allah be pleased with him) said: "If a person finds imam in the bowing state (Ruku) and pronounces one Takbeer with an intention to commence prayer and immediately adopts the bowing posture, then it will be permissible (one Takbeer)

Chapter 14: Commencing Prayer:

باب استفتاح الصلاة

حدثني زيد بن علي، عن أبيه، عن جده، عن علي بن أبي طالبٍ عليهم السلام، أنه كان إذا استفتح الصلاة، قال: " الله أكبر، وجهت وجهي للذي فطر السموات والأرض حنيفاً مسلماً وما أنا من المشركين، إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين، لا شريك له وبذلك أمرت وأنا من المسلمين، أعوذ بالله من الشيطان الرجيم. ثم يبتدىء ويقرأ."

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him ,) would recite when commencing prayer; "Allah Akbar , I have turned myself to The Creator of Heavens and Earth, [and I am] convinced and Muslim and I am not of the polytheists. Surely, my prayer, my worship , my life, and my death are [all] for Allah , the Lord of the worlds. No associate has He; that is what I am commanded with and I am one of the Muslims . I seek Allah's protection from Satan, the accursed." After that he would begin his prayer and recite.

قال أبو خالدٍ رضي الله عنه لما دخل زيد بن علي عليهم السلام الكوفة استخفى في دار عبد الله بن الزبير [الأسدي]، فبلغ ذلك أبا حنيفة، فكلم معاوية بن إسحاق السلمي، ونصر بن خزيمة العبسي، وسعيد بن خثيمٍ، حتى أدخلوا على زيد بن علي عليه السلام، فقالوا هذا رجلٌ من فقهاء الكوفة. فقال له زيد بن علي عليه السلام: ما مفتاح الصلاة؟، وما افتتاحها؟، وما استفتاحها؟، وما تحريمها؟، وما تحليلها؟ !

-قال: فقال أبو حنيفة مفتاح الصلاة الطهور، وتحريمها التكبير، وتحليلها التسليم، وافتتاح الصلاة التكبير؛ لأن النبي صلى الله عليه وآله وسلم كان إذا افتتح الصلاة كبر ورفع يديه، والاستفتاح هو: سبحانك اللهم وبحمدك، وتبارك اسمك، وتعالى جدك، ولا إله غيرك؛ لأنه روي عن النبي صلى الله عليه وآله وسلم ((أنه كان إذا استفتح الصلاة قال ذلك. فأعجب زيداً عليه السلام ذلك منه.((

Abu Khalid said, "When Imam Zaid bin Ali (may Allah be pleased with him) arrived in Kufa, he hid himself in the house of Abdullah bin Al-Zubair Al-Asadi. When this news came in the knowledge of Abu Hanifa (may Allah bless him), he informed Muawiya bin Is'haq Al-Salmi, Nasr bin Khazeema Al-Absi and Saeed bin Khaseem (may Allah bless them all). They all visited Imam Zaid bin Ali (may Allah be pleased with him) and told him that Abu Hanifa was one of the righteous scholars of Kufa. Upon this, Imam Zaid bin Ali (may Allah be pleased with him) asked, 'what is the key to prayer? How to commence it? What is the Istiftah of prayer? What is Tehreema and what is the Tehleel of prayer?' " Abu Khalid said, "Abu Hanifa (may Allah bless him) replied, 'The key to prayer is ablution , its Tehreema is Takbeer, and its Tehleel is the salutation (Salam). Takbeer is the commencement of prayer, as the Prophet (peace be

upon Him and His Progeny) would commence prayer by pronouncing Takbeer and would raise his hands and do Istiftah, which is **" Glory and Praise to Allah(saubahnak Allah um wa behamdek) , and Thy name is Blessed(tabaral esmuk), The Almighty(Tala'a Jaduk , And No God except Thy (wa la Ila'ah Ghairok) "**

It is related to the Prophet (peace be upon him) that whenever He (the Prophet) would begin to offer prayer, he would recite the mentioned above ." Imam Zaid bin Ali (may Allah be pleased with him) appreciated to what Abu Hanifa (may Allah bless him) said.

Chapter 15: Recitation In Prayer (Salah):

باب القراءة في الصلاة

حدثني زيد بن علي، عن أبيه، عن جده، عن علي بن أبي طالبٍ عليهم السلام، ((أنه كان يعلن القراءة في الأوليين من المغرب والعشاء والفجر، ويسر القراءة في الأوليين من الظهر والعصر، وكان يسبح في الأخريين من الظهر والعصر والعشاء والركعة الأخيرة من المغرب.

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , would recite Quran loudly in the first two raka'at of Maghrib, Isha and Fajr whereas he would recite Quran inaudibly in the first two raka'at of Zhur and Asr. He would pronounce Tasbeeh (subahn Allah wa Al-hamdu le Allah , wa la eilah ila Allah wa Allah ho Akbar) in the last two raka'at of Zhur, Asr and Isha and (similarly) in the last rak'a of Maghrib."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي بن أبي طالبٍ عليهم السلام ((أنه كان يجهر ببسم الله الرحمن الرحيم.((

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , would recite 'bissimi Allahi Alrahmani Alraheemi ' loudly."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام، قال: ((كل صلاةٍ بغير قراءةٍ فهي خداجٌ.((

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , said, 'Every prayer that is offered without the recitation is defective.' "

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام، قال: "كانوا يقرأون خلف رسول الله صلى الله عليه وآله وسلم، فقال صلى الله عليه وآله وسلم: خلطتم علي فلا تفعلوا."

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him ,said "The Companions (may Allah be pleased with them) of the Prophet(peace be upon Him and His Progeny) used to recite Quran while following (the Salah of loud recitation) the Prophet (peace be upon Him and His Progeny). Whereupon, the Prophet (peace be upon Him and His Progeny) said "you distracted me , you must not do this."'

قال زيد بن علي عليه السلام: صليت خلف أبي عليه السلام المغرب، فنسي فاتحة الكتاب في الركعة الأولى، فقرأها في الثانية، وسجد سجدتي سهوٍ.

Imam Zaid bin Ali (may Allah be pleased with him) said that " I offered maghrib prayer in the lead of my father (Imam Ali bin Al-Hussein may Allah be pleased with him) then he forgot reciting Surah Al-Fateha in the first rak'at and recited it in the second rak'at after Tasleem he performed forgetfulness prostration (sujood al-sahow)."

حدثني زيد بن علي عليه السلام قال: إذا دخل الرجل في الصلاة فنسي أن يقرأ حتى يركع، فليستو قائماً، ثم يقرأ ثم يركع، ويسجد سجدتي السهو.

Imam Zaid bin Ali (may Allah be pleased with him) said " If someone forgets reciting (Al Fateha), while offering prayer, then he bowed (ruku posture), he should stand up (again) and recite (Surah Al-Fateha). He should perform two forgetfulness prostrations (Saj'da Sahw) after Tasleem ."

قال زيد بن علي: لا يفتح على الإمام في الصلاة، وإن فتح عليه فالصلاة تامةٌ.

Imam Zaid bin Ali (may Allah be pleased with him) said, "One must not correct Imam (if he makes mistake) while offering prayer. However if one gives the correcting call, the prayer will still be completed."

قال زيد بن علي عليه السلام: المعوذتان من القرآن.

Imam Zaid bin Ali (may Allah be pleased with him) said, "Ma'uztain (Surah Falaq, and Na's) are part of the Quran."

وقال زيد بن علي عليه السلام: من أسمع أذنيه فلم يخافت.

Imam Zaid bin Ali (may Allah be pleased with him) said, "If one is reciting Quran and can hear his voice, then he has (actually) not recited inaudibly."

Chapter 16: Bowing, Prostrating And What To Recite Therein:

باب الركوع والسجود وما يقال في ذلك

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام، قال: "نهاني رسول الله صلى الله عليه وآله وسلم أن أقرأ وأنا راكعٌ، وأنا ساجدٌ، قال: وإذا ركعت فعظم الله عز وجل، وإذا سجدت فسبحه."

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , reported that the Prophet (peace be upon Him and His Progeny) said, "I have been commanded not to recite the Holy Quran while bowing or prostrating ; rather you must glorify Allah while bowing and praise Him while prostrating."

وعن زيد بن علي عليه السلام، أنه كان يقول في الركوع: سبحان ربي العظيم، وفي السجود: سبحان ربي الأعلى.

Imam Zaid bin Ali (may Allah be pleased with him) would recite '**Subhaana Rabbi Aldheem**' (Glory be to my Magnificent Lord) while bowing himself and in the state of prostration he would recite, '**Subhaana Rabbi Al'aa**'la' (Glory be to my Great Lord).

قال زيد بن علي عليه السلام: إن شئت قلت ذلك تسعاً، وإن شئت سبعاً، وإن شئت خمساً، وإن شئت ثلاثاً.

Imam Zaid bin Ali , may Allah be pleased with him , said, "It's all up to your will, you may pronounce it (Tasbeeh) either for nine times or seven times or five times or else three times."

قال: وكان عليه السلام إذا رفع رأسه من الركوع قال: سمع الله لمن حمده، ربنا لك الحمد.

Imam Zaid bin Ali (may Allah be pleased with him) used to recite when rising from bowing 'Samei Allahu Layman Hamida Rabana Lakal Ham'd' Allah listens to him who praises Thy , oh our Lord! All kinds of praises are due to Thy alone."

حدثني زيد بن علي، عن آبائه عن علي عليهم السلام، قال: "إذا صلى الرجل فليتفجج في سجوده، وإذا سجدت المرأة فلتحتفز ولتجمع بين فخذيها."

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , said, "While prostrating during prayer, the man should keep his legs apart whereas the woman should join her thighs closely together (like the sitting position , the thighs should be attached to the calves)."

وقال زيد بن علي عليه السلام: إذا أدرك الإمام راكعاً فركع معه اعتد بالركعة، وإن أدركه وهو ساجدٌ فسجد معه لم يعتد بذلك.

Imam Zaid bin Ali (may Allah be pleased with him) said, "If a person who finds Imam in the bowing position and joins him, he should count the very rak'at, whereas, if he joins prayer in the prostrating posture, the rak'at shall not be counted."

Chapter: Tashahhud (recitation in the kneeling position)

باب التشهد

قال وكان زيد بن علي عليه السلام يقول في التشهد في الركعتين الأوليين: بسم الله، والحمد لله، والأسماء الحسنى، كلها لله، أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله ثم ينهض.

Abu Khalid said, "Imam Zaid bin Ali (may Allah be pleased with him) would recite this in the tashahhud of the first two raka'at, **'In the Name of Allah, all praise be to Allah and all Supreme Names belong to Allah, I bear witness that Allah is the Only God `and no other ; and I bear witness that, for surely, Muhammad is the slave and Prophet of Allah.'** After reciting this phrase he would stand up.

قال: وكان زيد بن علي عليهما السلام ينصب رجله اليمنى، ويفرش اليسرى.

وقال زيد بن علي عليهما السلام: لا تجزئ صلاةٌ بغير تشهدٍ.

Abu Khalid said, "Imam Zaid bin Ali (may Allah be pleased with him) would flatten his left foot and erect his right foot."And Imam Zaid bin Ali (may Allah be pleased with him) said, "Prayer is not valid without Tashahhud ."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي بن أبي طالبٍ عليهم السلام، أنه كان إذا تشهد قال: ((التحيات لله، والصلوات الطيبات، الغاديات، الرائحات، الطاهرات الناعمات، السابغات. ما طاب وطهر وزكا وخلص ونما فلله، وما خبث فلغير الله. أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله، أرسله بالحق بشيراً ونذيراً وداعياً إلى الله بإذنه وسراجاً منيراً.

أشهد أنك نعم الرب، وأن محمداً نعم الرسول))، ثم يحمد الله ويثني عليه ويصلي على النبي صلى الله عليه وآله وسلم، ثم يسلم عن يمينه وعن شماله: ((السلام عليكم ورحمة الله، السلام عليكم ورحمة الله.((

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him ,) used to recite in tashahhud: All of the acoustic, physical, monetary prayers and the one performed either in the morning or in the evening, the pure, the nice and the spacious prayers that are good, pure, noble and are in abundance, are just for Allah the Almighty. And (any of the) evil (prayers) are for other than Allah. I bear witness that there is no God but Allah. He is the One, there is no Partner amongst Him. And I bear witness that Muhammad (peace be upon Him and His Progeny) is, surely, the Slave and the Messenger of Allah. He has been sent and appointed by Allah as the bearer of glad tidings, the Warner, the guide unto the Decree of Allah and as an illuminating lamp. I bear witness that Allah is a Worthy Lord and, surely, Muhammad (peace be upon Him and His Progeny) is a noble Messenger. After that he would admire and praise Allah and invoke peace and blessings on the Prophet (peace be upon Him and His Progeny), then (at the end) he would turn his face to his right side and then to his left side and say, 'peace and blessings of Allah be upon you.'

Chapter 18: Qunut

باب القنوت

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام ((أنه كان يقنت في الفجر قبل الركوع، وفي الوتر بعد الركوع، ثم قنت بالكوفة في الوتر قبل الركوع "

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , " Used to recite Qunut before bowing in the Fajr prayer a recite Qunut in witr prayer after bowing , then when he moved to Qufa he recited Witer before bowing "

وكان زيد بن علي عليهما السلام يقنت في الفجر والوتر قبل الركوع.

Imam Zaid bin Ali (may Allah be pleased with him) would recite Qunut before bowing himself while offering Fajr and witr prayers.

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام ((أنه كان يقنت في الفجر بهذه الآية: (آمَنَّا بِاللَّهِ وَمَا أنزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسحَاقَ وَيَعْقُوبَ والأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ...)))[آل عمران:84]إلىآخر الآية.

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , used to recite this verse of the holy Quran along with the Qunut while offering Fajr prayer:
We believe in Allah and that what has been revealed to , and what was revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes , and what was given to Musa and Isa and to the prophets from

their Lord , we do not make any distinction between any of them , and to Him do we submit " [2:136: translation

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام، قال: كلماتٌ علمهن جبريل عليه السلام رسول الله صلى الله عليه وآله وسلم يقولهن في قنوت الوتر: "اللهم اهدني فيمن هديت، وعافني فيمن عافيت، وتولني فيما توليت، وبارك لي فيما أعطيت، وقني شر ما قضيت، إنك تقضي ولا يقضى عليك، وإنه لا يذل من واليت، ولا يعز من عاديت تباركت ربنا وتعاليت."

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , said " Gabriel (peace be upon him) taught these words of Qunut to the Prophet (peace be upon Him and His Progeny):"O Allah! Guide me along with those who have been guided aright and grant me safety along with those who have been granted safety and patronize me along with those who have been patronized and add your blessing to what You have given me and save me from the injurious effects to what you have ordained. You alone dispose and no other can dispose against you. Whoever is under Thy Protection cannot be lowered and no enemy of Yours can be safe . You are full of blessing and Most High."

Chapter 19: Excellence of Congregational Prayer:

باب فضل الصلاة في جماعةٍ

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام، قال: "الصلوات الخمس كفاراتٌ لما بينهن ما اجتنبت الكبائر، وهي: قول الله عز وجل: "إِنَّ الحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ"[هود:114]. قال: فسألناه ما الكبائر؟ فقال: قتل النفس المؤمنة، وأكل مال اليتيم، وقذف المحصنة، وشهادة الزور، وعقوق الوالدين، والفرار من الزحف، واليمين الغموس ".

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , said, "The five prayers are the compensation of those sins that one commits between the time span of those prayers, provided one avoids major sins (Kabair). Allah states the same way:
"Lo! Good deeds annul ill-deeds. This is reminder for the mindful."[11:114, Translation Pickthall]

We asked Imam Zaid (may Allah be pleased with him)) about what are the major sins [kaba'ir]? He replied; "Committing murder of a faithful [momin], devouring the wealth of orphan, slandering innocent woman, witnessing on falsehood, disobeying parents, running away from battle field and swearing on falsehood."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام، قال: قال رسول الله صلى الله عليه وآله وسلم: "لا تزال أمتي يكف عنها البلاء ما لم يظهروا خصالاً: عملاً بالربا، وإظهار الرشا، وقطع الأرحام، وقطع الصلاة في جماعةٍ، وترك هذا البيت أن يؤم، فإذا ترك هذا البيت أن يؤم لم يناظروا"

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , said, "Allah's Apostle (peace be upon Him and His Progeny) said,

‘Calamities will remain aloof from my ummah unless they start doing these : involving in interest and usury, dealing on bribery openly, cutting off the ties of relation, neglecting congregational prayer and leaving of that house (Bait Ullah): my Ummah will not be spared on the abandoning of the performance of Hajj.’”

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام، قال: "لا صلاة لجار المسجد لا يجيب إلى الصلاة إذا سمع النداء."

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , said, “There is no prayer for a neighbor of the mosque who does not go to offer prayer (in mosque) on hearing the call to prayer.”

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام، قال: سمعت رسول الله صلى الله عليه وآله وسلم يقول: " تحت ظل العرش يوم لا ظل إلا ظله رجلٌ خرج من بيته فأسبغ الوضوء، ثم مشى إلى بيتٍ من بيوت الله ليقضي فريضةً من فرائض الله تعالى، فهلك فيما بينه وبين ذلك؛ ورجلٌ قام في جوف الليل بعد ما هدأت العيون، فأسبغ الطهور، ثم قام إلى بيتٍ من بيوت الله عز وجل، فهلك فيما بينه وبين ذلك."

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , said, “I heard the Prophet (peace be upon Him and His Progeny) saying, ‘Under the shade of the Throne, on the day when there will be no other shade except that of Throne, will stand the one who comes out of his house, performs ablution thoroughly, thereafter goes to one of Allah’s houses to observe any of obligations and dies during this endeavor. The other person (who will stand under the shade of the Throne) is the one who wakes up at such an hour of night when everybody is asleep. The person performs ablution thoroughly and (to offer night vigil prayer) stands in any of Allah’s houses and dies in the meantime.’”

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام، أنه غدا على أبي الدرداء؛ فوجده متصبحاً يعني نائماً، فقال:((مالك يا أبا الدرداء؟ قال: كان مني من الليل شيءٌ فنمت. فقال علي عليه السلام: أفتركت صلاة الصبح في جماعةٍ؟ قال: نعم. فقال علي عليه السلام:يا أبا الدرداء لأن أصلي الفجر وعشاء الآخرة في جماعةٍ أحب إلي من أن أحيي ما بينهما، أوما سمعت رسول الله صلى الله عليه وآله وسلم يقول: لو يعلمون ما فيهما لأتوهما ولو حبواً، وإنهما ليكفران ما بينهما."

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , one morning he visited Abu Darda and found him asleep. He asked, “O Abu Darda what is the matter with you?” Abu Darda replied, “I was busy last night (offering night vigil prayer) and thereafter went to sleep.” Ali (may Allah be pleased with him) asked, “Did you miss the congregation of the morning prayer?” Abu Darda replied in affirmative. Thereupon Ali (as) said, “O Abu Darda, I would prefer offering the night (Isha) and the morning (Fajr) prayers in congregation rather than keeping myself awake the whole night (offering night vigil prayer). Did you not hear what the prophet (peace be upon him) had said? “If people knew the merits of Isha and of Fajr prayers, they would come to them even if they had to crawl to do so. For surely those two prayers eradicate the sins committed in between.”

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام، قال: ((أفضل الأعمال إسباغ الطهور في السبرات، ونقل الأقدام إلى الجماعات، وانتظار الصلاة بعد الصلاة.((

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , said, "The best amongst the deeds is to perform thorough ablution in extreme cold weather, and to go to offer prayer in congregation and to wait for the next prayer.

Chapter 20: Who should lead the people in prayer and who has more right of Imamate:
باب من يؤم الناس ومن أحق بذلك

قال زيد بن علي عليه السلام: قال رسول الله صلى الله عليه وآله وسلم: ((يؤم القوم أقرأهم لكتاب الله، فإن كانوا في القرآن سواءً فأعلمهم بالسنة، فإن كانوا في السنة سواءً فأكبرهم سنا.((

Imam Zaid bin Ali , peace be upon him , narrated that the Prophet , peace and blessings be upon Him and His Progeny , said "The one who is able to recite the Quran the best among people should lead them in prayer. If they are equal in the recitation, then the one who is more knowledgeable of the Sunnah; if they are equal in the knowledge of the Sunnah, then the eldest among them."

وقال زيد بن علي عليه السلام: لا يصلى خلف الحرورية، ولا خلف المرجئة، ولا القدرية، ولا من نصب حرباً لآل محمدٍ صلى الله عليه وآله وسلم.

قال: وكان عليه السلام يكره الصلاة خلف المكفوف والأعراب.

.وكان عليه السلام يرخص في الصلاة خلف المملوك وولد الزنا إذا كان عفيفاً

Imam Zaid bin Ali , peace be upon him , said, "You must not offer prayer in the lead of the one of Haruriya, Marja'h andQadria , and the one who fights against the progeny of Muhammad (peace be upon Him and His Progeny)." Abu Khalid said, "Imam Zaid considered the prayer disliked (makruh) offered in the lead of some blind or ignorant man. He (Imam Zaid) would allow offering prayer in the lead of some slave [Muslim] or [even] of some illegitimate son; provided he is virtuous."

Chapter 21: Straightening of the rows (for prayer):

باب إقامة الصفوف

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام، قال: ((أفضل الصفوف أولها وهو صف الملائكة عليهم السلام، وأفضل المقدم ميامن الإمام.((

قال: وقال رسول الله صلى الله عليه وآله وسلم: ((إذا قمتم إلى الصلاة فأقيموا صفوفكم، وألزموا عواتقكم، ولا تدعوا خللاً فيتخللكم الشيطان كما يتخلل أولاد الحذف.((

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , said, "The best of the rows (in congregational prayer) is the first row, for it is attributed to angels. Standing in the first row, on the right side of imam, is superior. 'Allah's Messenger (peace be upon Him and His Progeny) said, "when you stand up to offer prayer, keep your rows straight, draw your shoulders together, do not leave any gap in between or else Satan will enter [through the opening] like a young goat."

حدثني زيد بن علي عليه السلام عن أبيه عن جده عليهم السلام عن علي عليه السلام قال: ((أمنا رسول الله صلى الله عليه وآله وسلم أنا ورجلاً من الأنصار فتقدمنا صلى الله عليه وآله وسلم وخلفنا خلفه، فصلى بنا ثم قال: إذا كان اثنان فليقم أحدهما عن يمين الآخر.((

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , said "Allah's Apostle (peace be upon Him and His Progeny) led me and an Ansari companion in a prayer. He (peace be upon Him and His Progeny) stood in front of us and made us stand behind him and offered prayer. After that he (peace be upon Him and His Progeny) said, 'When there are [only] two people [for congregation], one should stand on the right of the other.' "

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((صلى رجلٌ خلف الصفوف فلما انصرف رسول الله صلى الله عليه وآله وسلم قال: هكذا صليت وحدك ليس معك أحدٌ؟ قال: نعم، قال صلى الله عليه وآله وسلم: فأعد صلاتك.((

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , said, "A man offered his prayer (in the congregation) at the back of the rows (while standing alone). After saluting, the Prophet (peace be upon Him and His Progeny) asked him, 'Did you offer your prayer alone that I don't see anyone standing by you?' He said, 'Yes (I was alone in the row)'. The Prophet (peace be upon Him and His Progeny) asked that man to offer his prayer again."

Chapter 22: Actions one should avoid in prayer:

باب ما ينبغي أن يجتنب في الصلاة

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((النعاس والتثاؤب في الصلاة من الشيطان؛ فإذا تثاءب أحدكم في صلاته فليضع يده على فيه، وإذا عطس أحدكم في الصلاة فليحمد الله في نفسه.((

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , said, "Nap and yawn in prayer is from Satan. If any of you yawns during prayer he should put his hand on his mouth, and [if] any of you sneezes while praying he should thank Allah (Alhamdu Lillah) in his own heart."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((أبصر رسول الله صلى الله عليه وآله وسلم رجلاً يعبث بلحيته في الصلاة فقال: (أما هذا فلو خشع قلبه لخشعت جوارحه((

.

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , said, "The Prophet (peace be upon Him and His Progeny) saw a man playing with his beard during prayer. He (the Prophet) said, 'If his heart was with it , so too would his limbs be.' "

وقال زيد بن علي عليه السلام: إذا دخلت في الصلاة فلا تلتفت يميناً ولا شمالاً، ولا تعبث بالحصى، ولا تفرقع أصابعك، ولا تنفض أناملك، ولا تمسح جبهتك حتى تفرغ من الصلاة.

Imam Zaid bin Ali , peace be upon him , said, "Once you have entered your prayer, you should not glance about, neither should you play with pebbles, nor crack your knuckles, nor should you sweep your fingertips, nor should you clear your forehead from dust until you have finished your prayer."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((لا يقطع الصلاة شئٌ وادرأوا ما استطعتم.((

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , said, "Nothing (walking in front of the one in prayer) nullifies prayer; (however) you should try your best to put it away."

Chapter 23:Nullification of Ablution During Prayer:

باب الحدث في الصلاة

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام، ((في الرجل تخرج منه الريح، أو يرعف، أو يذرعه القيء وهو في الصلاة، فإنه يتوضأ ويبني على ما مضى من صلاته، فإن تكلم استأنف الصلاة، وإن كان قد تشهد فقد تمت صلاته .((

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , said "If someone (during prayer) farts or nosebleeds or vomits, he should perform a fresh ablution and resume his prayer. But if he [in the meantime] has spoken, then he needs to reoffer his prayer. If he (In case) has already recited tashahhud then he has completed his prayer."

قال زيد بن علي عليه السلام: هذه الثلاث يبنى عليهن، وثلاثٌ لا يبنى عليهن: البول، والغائط، والقهقهة، فإنها تنقض الوضوء والصلاة.

Imam Zaid bin Ali , peace be upon him , said, "In case of three actions, one may resume one's prayer while three others do not allow him to do so; urine, feces and laughter invalidate ablution as well as Salah."

قال زيد بن علي عليه السلام في الإمام يصلي بالقوم فيحدث به حدثٌ إنه يأخذ بيد رجلٍ ممن خلفه، فيصلي بالقوم باقي صلاتهم، ويذهب هو فيتوضأ، ثم يجيء، فإن لحق الأول الثاني صلى معه، وإن لم يلحقه قضى ما بقي عليه.

Imam Zaid bin Ali , peace be upon him , said, "If someone nullifies his ablution, while leading prayer, he should hold hand of any of his followers [to appoint successor] and he [the successor] should lead the remaining prayer. After performing ablution if the original leader finds some part of the prayer, he should offer it in the lead of the successor leader, if he is unable to join the congregation; he should offer the prayer by his own."

وقال زيد بن علي عليه السلام في الإمام يحدث فيقدم رجلاً لم يدرك أول الصلاة: إن الإمام الثاني يصلي بالقوم باقي صلاتهم، ثم يقدم رجلاً ممن أدرك أول الصلاة فيسلم بهم، ويقوم فيقضي ما بقي عليه، ويتوضأ الأول فيجيء ويقضي ما بقي عليه.

Imam Zaid bin Ali , peace be upon him , said, "If the leader (of congregation) nullifies his ablution and appoints some follower who has not joined the congregation from the beginning, then he (the successor) should lead the people in the remaining prayer and put someone in front who has been in the congregation right from the beginning. Then he (the third leader) should greet salutation along with the other worshipers and the second leader should stand up to complete his prayer. After performing a fresh ablution, the first leader should come and complete his remaining prayer."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام ((في الرجل يتكلم في الصلاة ناسياً أو متعمداً: أنه تنقطع صلاته.((

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , said, "If someone, intentionally or unintentionally, talks in prayer, for surely his prayer becomes invalid."

وقال زيد بن علي عليه السلام في الرجل يرد السلام في الصلاة: إن صلاته باطلةٌ

.

Imam Zaid bin Ali , peace be upon him , said, "If one answers to the greetings while in prayer, his prayer will become invalid."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام، قال: ((أقبل رسول الله صلى الله عليه وآله وسلم في أول عمرةٍ اعتمرها، فأتاه رجلٌ فسلم عليه وهو في الصلاة، فلم يرد عليه، فلما صلى وانصرف، قال: أين المسلم قبيل، إني كنت في الصلاة، وأنه أتاني جبريل عليه السلام فقال: إنه أمتك أن يردوا السلام وهم في الصلاة.((

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , that after performing the first Umrah, Allah's apostle (peace be upon Him and His Progeny) returned. A man came to see him and greeted the prophet (peace be upon Him and His Progeny) while he was praying, but the Prophet (peace be upon Him and His Progeny) did not answer his greetings. When the Prophet (peace be upon Him and His Progeny) had completed his prayer and had said salutation, he asked; "Where is the man who has greeted me a while ago? I was offering prayer when Gabriel came to me and asked me to forbid my Ummah to answer the greetings during prayer."

حدثني زيد بن علي، عن آبائه عن علي عليهم السلام، قال: ((لا يبزقن أحدكم في الصلاة تلقاء وجهه، ولا عن يمينه، وليبزقن عن شماله أو تحت قدمه اليسرى.((

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , said, "When any of you prays, he must not spit in front of him or on his right side. If it becomes a must for him, he should spit either on his left side or under his left foot."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام، قال: ((التسبيح للرجال والتصفيق للنساء في الصلاة.((

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , said, "Praising Allah [i.e. saying Sub Han Allah] is for men and clapping on the back of the left hand is for women. (If something happens in the prayer or the leader makes some mistake, the follower men can alert him by saying 'Sub Han Allah' and women, by clapping their hands)

Chapter 24: Prostration of Forgetfulness (Sajdah Sahw):

باب السهو في الصلاة

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام، قال: ((سجدتا السهو بعد السلام وقبل الكلام تجزيان من الزيادة والنقصان.((

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , said, "Two prostrations of forgetfulness, offered after salutation and before saying words, compensate any of the shortcomings [in prayer]"

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام، قال: ((صلى بنا رسول الله صلى الله عليه وآله وسلم الظهر خمساً، فقام ذو الشمالين فقال: يا رسول الله، هل زيد في الصلاة شيءٌ؟ قال: وما ذاك؟ قال: صليت بنا خمساً. قال: فاستقبل القبلة فكبر وهو جالسٌ وسجد سجدتين ليس فيهما قراءةٌ ولا ركوعٌ، وقال: هما المرغمتان.((

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon him , said, "Once Allah's Messenger (peace be upon Him and His Progeny) led us and prayed five –raka'at of Thuhur prayer (instead of four). Zulshamalayn (a companion) stood up and pointed out, 'O Allah's Messenger! Has there been decreed any addition in the prayer?' the Prophet (peace be upon Him and His Progeny) asked, 'Why so?' The companion replied, 'You have led us five raka'at.' Ali (may Allah be pleased with him) said, 'The Messenger (peace be upon Him and His Progeny) turned his face towards Qibla, pronounced Takbeer and performed two prostrations, he neither recited nor bowed. After that he said, 'These prostrations put Satan to humiliation'."

وقال زيد بن علي عليه السلام في الرجل ينسى في موضع القيام فيجلس، أو يقوم في موضع الجلوس: إن عليه سجدتي السهو.

Imam Zaid bin Ali , peace be upon him ,said "If a person [while offering prayer] forgets to stand up, and sits down instead, or he sits down when he had to stand, two prostrations of forgetfulness become obligatory on him."

وقال زيد بن علي عليهما السلام في الرجل يجهر في الصلاة التي يخافت فيها، أو يخافت في الصلاة التي يجهر فيها ناسياً: إن عليه سجدتي السهو، وصلاته تامةٌ.

Imam Zaid bin Ali , peace be upon him , said, "If someone, by mistake, has offered prayer audibly which had to be offered inaudibly or if he has offered inaudibly which had to be offered audibly, he has to perform two prostrations of forgetfulness and his prayer will be completed."

وقال زيد بن علي عليه السلام في الرجل ينسى التكبير في القيام والقعود، والتسبيح في الركوع والسجود، ثم يذكر ذلك في آخر الصلاة: إن عليه سجدتي السهو، وصلاته تامةٌ.

Imam Zaid bin Ali , peace be upon him , said,"If someone forgets pronouncing Takbeer while standing [for Qayam] or sitting [in Qa'ada], or forgets praising Allah [Tasbeeh] while bowing or prostrating himself and he becomes aware of his mistake at the end of his prayer, he has to perform two prostrations of forgetfulness and his prayer will be completed."

وقال زيد بن علي عليه السلام في الرجل يسلم في الركعتين من الظهر، أو العصر، أو العشاء ناسياً: إنه يبني ويسجد سجدتي السهو.

Imam Zaid bin Ali , peace be upon him , said, "If someone [forgetfully] pronounces salutation [salaam] after offering [only] two rak'at in Tuhur, Asr or Isha prayers, [on realizing the mistake] he needs to resume his prayer [i.e. he needs to add two more rak'at to make them four in total] and perform prostration of forgetfulness."

وقال زيد بن علي عليهما السلام: إن سلم على تمامٍ في نفسه استقبل الصلاة.

Imam Zaid bin Ali , peace be upon him , said, ""If he pronounces the final salutations at the completion (of the prayer) where he thinks that he completed the prayer, his prayer is not accepted and he needs to perform it again."

وقال زيد بن علي عليهما السلام في الرجل ينسى سجدةً من فريضةٍ من صلاته، ثم يذكرها في الركعة الثانية أو الثالثة: إنه يسجدها، وعليه سجدتا السهو، وإن لم يذكرها حتى سلم وتكلم استقبل الصلاة.

Imam Zaid bin Ali , peace be upon him , said, “If someone forgets performing prostration in mandatory prayer and realizes his mistake in second or third rak’at, he should make up the missed prostration; two forgetfulness prostrations become obligatory on him. But, if he does not realize and performs salutation and has also talked [to someone], then he needs to perform his prayer again.”

وقال زيد بن علي عليهما السلام إذا نسى شيئاً من سنن الصلاة، ثم ذكر ذلك بعد ما سلم وتكلم: إن صلاته تامةٌ.

Imam Zaid bin Ali , peace be upon him , said, “If someone forgets any of Sunnahs of prayer and thereupon becomes conscious after saluting and talking (to someone), his prayer is (still) accepted .”

وقال زيد بن علي عليهما السلام في سجدتي السهو: يتشهد مثل التشهد في الركعتين ثم يسلم.

Defining the prostration of forgetfulness, Imam Zaid bin Ali , may Allah be pleased with him , said: One should perform the prostration after reciting Tashahhud, as one recites in two rakahs, and then salute."

Chapter: Woman Who Leads Other Women In Prayer

باب في المرأة تؤم النساء

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام، قال: ((دخلت أنا ورسول الله صلى الله عليه وآله وسلم على أم سلمة رضي الله عنها، فإذا نسوةٌ في جانب البيت يصلين، فقال رسول الله صلى الله عليه وآله وسلم: يا أم سلمة، أي صلاةٍ يصلين؟ قالت: يا رسول الله المكتوبة. قال رسول الله صلى الله عليه وآله وسلم: أفلا أممتهن؟! قالت: يا رسول الله أويصلح ذلك؟ قال صلى الله عليه وآله وسلم: نعم.. تقومين وسطهن لا هن أمامك ولا خلفك، وليكن عن يمينك وعن شمالك)).

Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , peace be upon him , said, “I, along with Allah’s Apostle, peace and blessings be upon Him and His Progeny , went to the mother of faithful, Umme Salma (may Allah be pleased with her). Some women were offering prayer in a corner of the house. Allah’s Messenger (peace be upon Him and His Progeny) asked, ‘Umme Salma, what prayer are you offering?” She replied, “O Prophet of Allah, (we are offering) mandatory prayer.” Allah’s Messenger (peace be upon Him and His Progeny) asked, “Why did you not lead them (in prayer)?” She enquired, “O Allah’s Messenger! Is it permissible ?” He (the Prophet) replied, “Yes (it is permissible). You should stand among them. Neither do you take the lead nor do they stand ahead of you nor behind you. They (rather) stand right and left side of you.”

قال زيد بن علي عليهما السلام: لا يؤم الرجل النساء ليس معه رجلٌ؛ أرأيت إن أحدث كيف يصنع؟

Imam Zaid bin Ali (may Allah be pleased with him) said," A single (one) man should not lead women in prayer without another man (beside him). Do not you see , what if he nullifies his Salah !"

قال زيد بن علي عليه السلام: ليس على النساء أذانٌ ولا إقامةٌ، ولا صلاةٌ في جماعةٍ.

Imam Zaid bin Ali , peace be upon him , said, "Women are not obliged to call to prayer [Adhan], neither to call to commence prayer [iqamah] nor to offer prayer in congregation."

Chapter: If The Leader's Prayer Is Nullified, Followers' Prayer Will Also Become Invalid

باب إذا فسدت صلاة الإمام فسدت صلاة من خلفه

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((صلى عمر بالناس الفجر، فلما قضى الصلاة أقبل عليهم فقال: أيها الناس إن عمر صلى بكم وهو جنبٌ.
قال: فقال الناس: فما ترى يا أمير المؤمنين؟
فقال: علي الإعادة ولا إعادة عليكم.
فقال علي عليه السلام: بل عليك وعليهم الإعادة، ألا ترى أن القوم يأتمون بإمامهم، يدخلون بدخوله ويخرجون بخروجه، ويركعون بركوعه ويسجدون بسجوده، فإن دخل عليه سهوٌ دخل على من خلفه.
قال: فأخذ قومٌ بقول علي، وأخذ قومٌ بقول عمر)).

Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , peace be upon him , said, "(once) Umar led people in fajr prayer and when he had completed the prayer, he said, 'O people! Umar has led you in the prayer while in the state of impurity (junub).' People asked, 'O leader of the faithful, what do you think now?' Umar said,'I am obliged to offer my prayer again, whereas you do not need to repeat it.' Imam Ali (may Allah be pleased with him) said, 'Rather you and them people are (equally) obliged to repeat the prayer. Don't you see people follow their leader in prayer? They begin and conclude prayer with the leader, they bow and prostrate along with him. If prostration of forgetfulness becomes obligatory on the leader, people will also be obliged for the same.' Narrator said, 'Some people followed Imam Ali's opinion, whereas others adhered to the stance of Umar.'"

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((إذا فسدت صلاة الإمام فسدت صلاة من خلفه)).

سألت زيد بن علي عليهم السلام عن الإمام يسهو في صلاته، قال عليه السلام: يجب عليه وعلى من خلفه يسجدوا للسهو. قلت: وإن سهى من خلف الإمام ولم يسه الإمام؟ قال: ليس على من خلف الإمام سهوٌ

Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , peace be upon him , said: If the leader's prayer nullifies then the followers' prayers will be nullified as well .

I, Abu-Khalid , asked Imam Zaid bin Ali , peace be upon him , what (are the rulings) if leader (imam) commits mistake in prayer?' He replied, 'It becomes obligatory for the leader (imam), as well as the followers (muqtadi), to perform prostration of forgetfulness.' I (Abu Khalid) enquired, "If any of the followers commits mistake and not the leader?" He (Imam Zaid) replied, "Follower is not required to offer prostration of forgetfulness (Saj'da Sahw)."

Chapter 27: The Person Who Finds Some Part of Prayer In The Lead of The Imam

باب الرجل يدرك مع الإمام بعض الصلاة

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((إذا أدركت الإمام وهو راكعٌ، وركعت معه فاعتد بتلك الركعة؛ وإذا أدركته وهو ساجدٌ وسجدت معه فلا تعتد بتلك الركعة)).

Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , peace be upon him , said, "If you find imam in ruku and join him and your raka'a will be counted ; whereas, if you find Imam in prostrating posture and have joined him, then that very rak'at is not counted ."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((اجعل ما أدركت مع الإمام أول صلاتك. سألت زيداً عليه السلام عن تفسير ذلك فقال: إذا أدركت مع الإمام ركعةً من الصلاة وهو في الظهر أو العصر أو المغرب أو العشاء، فأضف إليها أخرى ثم تشهد، وهي الثانية لك، واقرأ فيها ما فاتك كما كان يجب على الإمام أن يقرأ)).

سألت زيد بن علي عليهم السلام عن الرجل يدرك مع الإمام ركعةً وعلى الإمام سجود السهو فقال عليه السلام: يسجد معه ولا يسلم؛ فإذا سلم الإمام من سجدتي السهو قام هو فقضى ما سبقه به الإمام.

Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , peace be upon him , said, "Count the prayer, you offer (as latecomer) in the lead of imam, as your commence of prayer (rak'at)"

Abu Khalid asked Imam Zaid , peace be upon him , to define this statement. Imam Zaid said, "If you follow last rak'at in the lead of imam, while offering Zuhur, Asr, Maghrib or Isha prayer, add one more rak'at and then recite tashahhud, this will be your second rak'at, do the missed recitation in this rak'at, as it was mandatory on Imam."

I asked Imam Zaid bin Ali , peace be upon him , about that worshiper who finds one rak'at in the lead of the imam who has to offer prostration of forgetfulness? He (Imam Zaid) replied, "He must offer prostration of forgetfulness (with the imam) and when the imam has done salutation , instead of following the imam, the worshiper should stand up to complete his remaining prayer (individually)."

Chapter: The Person Who Has Missed His Prayer

باب الرجل تفوته الصلاة في جماعةٍ

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام أنه ((أتاه رجلان فسلما عليه وهو في المسجد، فقال عليه السلام: أصليتما؟ قالا: لا. قال: ولكنا قد صلينا، فتنحيا فصليا، وليؤم أحدكما صاحبه، ولا أذان عليكما ولا إقامة، ولا تطوع حتى تبدأ بالمكتوبة)).

Imam Zaid bin Ali , peace be upon him , narrated from his father , from his grandfather that " Two people came to see Imam Ali bin Abi-Talib , peace be upon him , and greeted him. He was in the mosque and asked them 'have you offered your prayer?' They replied " NO ". He said, 'but we have offered ours. Now you two retreat and offer your prayer by making one of you as the leader. You are neither obliged to call adhan nor iqamah , and no optional prayer until you pray the compulsory prayer."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((إذا صليت المغرب ثم حضرت أيضاً مع قومٍ فلم تستطع إلا أن تصلي معهم، فصل معهم؛ فإذا سلم إمامهم فقم قبل أن تتكلم، فاشفع بركعةٍ وسجدتين وسلم)).

Imam Zaid bin Ali, peace be upon him , narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , peace be upon him , said "If you have offered Maghrib prayer and, afterwards, happen to be present at the time of congregation (of the same salah) and you have no other choice but to join the congregation with the people present there, then you should offer the prayer (with the people) and when the imam has said salutation, you should, without saying a word, stand up to make even numbers of the prayer (by adding one more rak'at) and prostrate twice and then say the salutation."

- قال زيد بن علي عليهم السلام: إذا صليت الظهر في منزلك أو العشاء ثم لحقتها في جماعةٍ فصل معهم، والأولى هي الفريضة والأخرى نافلةٌ. وإذا كانت الفجر أو العصر فلا تدخل مع القوم.

Imam Zaid bin Ali (may Allah be pleased with him) said "If you have offered either Zuhur or Isha prayer at home and, afterwards, happen to join the congregation of the same prayer, you should offer it with the people. Your first prayer (in such a case) will be regarded as obligatory (Fard) prayer, while the second one shall be considered voluntary (Nafl) worship. If same is the case with the Fajr, Asr or Maghrib prayers, then you should not join the congregation."

Chapter 29: After Saying Salam (Upon Completing The Congregational Prayer) Where Should Imam Offer His Additional [Nafl] Prayer

باب إذا سلم الإمام أين ينبغي له أن يتطوع

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام ((أنه كان يكره أن يتطوع الإمام في الموضع الذي يصلي بالناس فيه حتى يتنحى أو يرجع إلى بيته)).

Imam Zaid bin Ali, peace be upon him , narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , peace be upon him , regarded offering of additional prayer of imam at the same place where he has led people in prayer as disliked that he may leave the spot or go back home (to offer additional prayer).

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام ((في الرجل يهم في صلاته فلا يدري أصلى ثلاثاً أم أربعاً فليتم على الثلاث فإن الله تعالى لا يعذب بما زاد من الصلاة)).

Imam Zaid bin Ali, peace be upon him , narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , peace be upon him , said " If someone doubts as whether he prayed three or four

raka'at, he should complete his prayer by assuming them three, for surely Allah will not punish for the extra number of raka'at."

Chapter: Additional [Nafl] prayer

باب صلاة التطوع

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((صلاة الأوابين ثماني ركعاتٍ عند تمام الزوال قبل الظهر بعد دخول وقته)).

Imam Zaid bin Ali narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , peace be upon them , said "The Salah of Awabeen , pious , are eight raka't , when the sun declines before Thuhur prayer after its time has entered ."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((لا تدعن صلاة ركعتين بعد المغرب لا في سفرٍ ولا في حضرٍ؛ فإنها قول الله عز وجل (وَأَدْبَارَ السُّجُود)[ق:40]. ولا تدعن صلاة ركعتين بعد طلوع الفجر قبل أن تصلي الفريضة في سفرٍ ولا في حضرٍ فهي قوله عز اسمه وجل ذكره (وَأَدْبَارَ النُّجُومِ)))[الطور:49].

سألت زيداً عليه السلام فقلت: صليت ركعةً قبل طلوع الفجر، وركعةً بعد طلوع الفجر؟ فقال عليه السلام: أعدهما فإنهما بعد طلوع الفجر.

Imam Zaid bin Ali narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , peace be upon them , said "Never miss offering two raka'at after Maghrib prayer, whether you are travelling or settled home, for this is the decree of Allah: 'and after prostrations' (Chapter 26, Surah Qaf, verse 40). And (also) never skip two raka'at after the appearance of dawn and before the obligatory prayer (of Fajr) whether you are travelling or settled home and this (again)is the decree of Allah: 'andd after setting of the stars' (Chapter 27, Surah Tur, verse 49)"

I , Abu-Khalid , asked Imam Zaid bin Ali , peace be upon him , I offered one rak'at before the break of the dawn and the second rak'at after the appearance of dawn." He replied, "Offer it again, these two (raka'at) are (to offer) after the appearance of dawn."

Chapter: Duha Prayer

باب صلاة الضحى

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((ما صلى رسول الله صلى الله عليه وآله وسلم الضحى إلا يوم فتح مكة؛ فإنه صلى الله عليه وآله وسلم صلاها يومئذٍ ركعتين)).

وقال صلى الله عليه وآله وسلم: ((استأذنت ربي في فتح مكة فأذن لي فيها ساعةً من نهارٍ ثم أقفلها؛ ولم يحلها لأحدٍ قبلي ولا يحلها لأحدٍ بعدي، فهي حرامٌ ما دامت السموات والأرض)).

Imam Zaid bin Ali narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , peace be upon them , s reported that the Prophet (peace be upon Him and His Progeny) offered Duha prayer only once on the day of conquest of Makkah. He , peace be upon Him and His Progeny , offered two raka'at on that day. The Prophet (peace be upon Him and His Progeny , said, "I asked Allah for His permission and in reply Allah granted me with His permission for the an hour of this day and then forbidden it again. It was not lawful for anybody before me and is unlawful after me . It is unlawful as long as the heaven and the earth remain."

Chapter: Night Vigil Prayer (Tahajjud)

باب صلاة الليل

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((لما كان في ولاية عمر سئل عن تهجد الرجل في بيته وتلاوة القرآن ما هو له؟ فقال: يا أبا الحسن ألست شاهدي حين سألت رسول الله صلى الله عليه وآله وسلم. فقلت: بلى، قال: فأد ما أجابني به رسول الله صلى الله عليه وآله وسلم فإنك أحفظ لذلك مني. فقلت: قال رسول الله صلى الله عليه وآله وسلم: التهجد هو نورٌ تنور به بيتك)).

Imam Zaid bin Ali narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , peace be upon them , said , "During the Caliphate of Umar , he was asked about the man who prays Tahjud and recites Quran at his home ? Umar replied 'O Abu Al-Hassan (father of Hassan) were you not witnessing when I asked (the same question) to the Prophet , peace be upon Him and His Progeny ?' I replied, 'Yes, I was." ' Umar said, 'Then narrate whatever the Prophet , peace be upon Him and His Progeny , had replied to me, for surely you are capable of memorizing this narration more accurately than I do.' Upon this I said, 'Allah's Messenger , peace be upon Him and His Progeny , said; night vigil prayer (Tahajjud) is a light that illuminates your house ."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((ركعتان في ثلث الليل الأخير أفضل من الدنيا وما فيها)).

Imam Zaid bin Ali narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , peace be upon them , said "Offering two raka'at at the third portion of the night is better than the whole world and what it contains ."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((من صلى من الليل ثماني ركعاتٍ فتح الله له ثمانية أبوابٍ من الجنان يدخل من أيها شاء)).

Imam Zaid bin Ali narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , peace be upon them , said "Whoever offers eight raka'at of the night vigil prayer, Allah opens eight gates of that he enters from any one he wants ."

Chapter: Fifty Raka'at

باب صلاة الخمسين

قال: حدثني مولانا زيد بن علي عليهما السلام قال: كان أبي علي بن الحسين عليهما السلام ((لا يفرط في صلاة خمسين ركعةً في يومٍ وليلةٍ، ولقد كان ربما صلى في اليوم والليلة ألف ركعةٍ.
قلت: وكيف صلاة الخمسين ركعةً؟
قال عليه السلام: سبعة عشر ركعةً الفرائض؛ وثمانٌ قبل الظهر، وأربعٌ بعدها؛ وأربعٌ قبل العصر؛ وأربعٌ بعد المغرب؛ وثمانٌ صلاة السحر؛ وثلاثٌ الوتر؛ وركعتا الفجر.
قال عليه السلام: وكان علي بن الحسين بن علي عليهم السلام يعلمها أولاده)).

Abu Khalid said Imam Zaid bin Ali , may Allah be pleased with him, narrated to me, "My father, Imam Ali bin Hussain [Imam Zain Ul Abideen] (may Allah be pleased with him), had a routine of offering fifty raka'at in one day and night, and sometimes he would (even) offer one thousand raka'at." I asked, "How (did he offer) fifty raka'at?" He replied, " Seventeen are the Fard and eight raka'at before and four after Thuhur, four before Asr, four after Maghrib, eight in night vigil prayer, three Witr and two Sunnah prayer before Fajr. Imam Ali bin Hussain (may Allah be pleased with him) taught this prayer to his children as well."

Chapter: Witr prayer

باب صلاة الوتر

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((الوتر سنةٌ وليس هو بحتمٍ كالفريضة)).

Imam Zaid bin Ali narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , peace be upon them , said , "Witr prayer is Sunnah and is not as obligatory as Fard prayers."

حدثني زيد بن علي عن آبائه عليهم السلام عن علي عليه السلام أنه قال: ((كان رسول الله صلى الله عليه وآله وسلم يوتر بثلاث ركعاتٍ لا يسلم إلا في آخرهن؛ يقرأ في الأولى: (سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى)[الأعلى:1]، وفي الثانية: (قُلْ يَآ أَيُّهَا الْكَافِرُونَ)[الكافرون:1]، وفي الثالثة: [الإخلاص:1] والمعوذتين. وقال: إنما نوتر بسورة الإخلاص إذا خفنا الصبح فنبادره)).

Imam Zaid bin Ali narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , peace be upon them , said , "Allah's Apostle (peace be upon Him and His Progeny) used to offer three raka'at in witr prayer and would salute only in the last rak'at. He (the Prophet (peace be upon Him and His Progeny) would recite 'Sab'isma Rabbikal A'ala' in the first rak'at, 'Qull Ya Ayyu'l Kaff'roona' in the

second rak'at and Qull'u Allah'u A'hadd', along with Mauz'tain (Surah Falak and Surah Nas), in the third rak'at. "

He also said, "We recite Surah Akhlas in the witr prayer only if we apprehend that the dawn would approach (and we are short of time)."

حدثني زيد بن علي عن آبائه عن علي عليهم السلام قال: ((من كل الليل قد أوتر رسول الله صلى الله عليه وآله وسلم ثم انتهى وتره إلى السحر)).

Imam Zaid bin Ali narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , peace be upon them , said "Allah's Apostle (peace be upon Him and His Progeny) observed Witr prayer in every part of the night. Later he started offering Witr in the last (sixth) portion of the night ."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((أتى رجلٌ فقال: إن أبا موسى الأشعري يزعم أنه لا وتر بعد الفجر.
فقال عليه السلام: لقد أغرق في النزع وأفرط في الفتوى؛ الوتر ما بين الآذانين. قال: فسألت زيد بن علي عليهما السلام عما بين الآذانين؟ فقال: ما بين صلاة العشاء إلى صلاة الفجر إلى الإقامة.))

Imam Zaid bin Ali narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , peace be upon them , said "A man came and said, 'Abu Moosa Ash'ari says, Witr prayer cannot be observed after Fajr.' Upon this Imam Ali said, 'He (Abu Moosa Ash'ari) tried to solve the issue and reached to the solution but has made haste giving the verdict. Witr prayer lies between the two calls to prayer (Adhans).'" I , Abu-Khalid , asked Imam Zaid bin Ali , peace be upon them , what between the two calls means ? He replied " Between Isha prayer till the Fajr prayer till its Iqamah ."

قال عليه السلام: والوتر ليس بحتم، ولا ينبغي للعبد أن يتعمد تركه. ومن رأى أنه يفرغ من وتره ومن ركعتي الفجر ومن الفجر قبل طلوع الشمس فليفعل، وليبدأ بالوتر.

سألت زيد بن علي عليه السلام عن الرجل ينام عن وتره أو ينساه، قال زيدٌ عليه السلام يوتر من النهار. وقال زيد بن علي عليهما السلام: ربما أوترت ضحًى.

Imam Zaid , peace be upon him , said, "Witr prayer is not obligatory; however, one should not leave it out intentionally. If anyone of you is sure enough that he can offer Witr as well as Sunnah prayer and Fard (obligatory elements) of Fajr prayer before the sun rise, he should do the same by giving precedence to Witr prayer."

I (Abu Khalid) asked Zaid bin Ali , peace be upon him , about the person who (after offering Isha prayer) goes to sleep without observing Witr prayer or forgets observing it? The Imam replied, "He should offer Witr prayer during the day."

Imam Zaid bin Ali , peace be upon him , said, “Sometimes I offer my Witr prayer at the time of Duha .

Chapter: Supplications of Witr prayer

باب دعاء الوتر

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام ((أنه كان يقنت بالمدينة بعد الركوع ثم قنت بالكوفة وهو يحارب معاوية قبل الركوع؛ وكان يدعو في قنوته على معاوية وأشياعه)).

Imam Zaid bin Ali narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , peace be upon them , "He , Imam Ali , used to recite Qunut after bowing for ruku while he was in Madina. Whereas, when he was engaged in war with Muawiya in Kufa, he recited Qunut before bowing for ruku. He would supplicate against Muawiya and his aides in the supplication of Qunut.”

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام أنه كان يقنت في الوتر قبل الركوع فيقول: ((اللهم إليك رفعت الأبصار، وبسطت الأيدي، وأفضت القلوب، ودعيت بالألسن، وتحوكم إليك في الأعمال؛ اللهم افتح بيننا وبين قومنا بالحق وأنت خير الفاتحين. نشكو إليك غيبة نبينا صلى الله عليه وآله وسلم، وكثرة عدونا، وقلة عددنا، وتظاهر الفتن، وشدة الزمن.
اللهم فأغثنا بفتحٍ تعجله، ونصرٍ تعز به وليك، وسلطان حق تظهره، إله الخلق آمين رب العالمين)).

Imam Zaid bin Ali narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , peace be upon them “ He , Imam Ali , used to recite Qunut before bowing himself in the prayer. He would recite this supplication of witr:“O Allah! It is only you unto whom we fix our gaze, stretch our hands forward (in supplication), and to You only the hearts are inclined. It is You whom we call out with our tongues and the case of the deeds are submitted to. O Allah! Bless us and our nation with the rightful triumph, verily You are the Best who provides triumph. We submit before You our complain of the absence of the Holy Prophet (peace be upon Him and His Progeny); of the bigger number of our enemy against the lesser number of our own; of the uprising of the disputes and of the difficulty of the time (present era). O Allah! Help us with an immediate triumph that You send ; and with a victory to honour Your true servant and a righteous leader You bring to light . O Allah! O the Benefactor of all the worlds! Accept our supplication

Chapter: How many raka’at in night prayer

باب صلاة الليل كم هي؟

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((صلاة الليل مثنى مثنى، وصلاة النهار إن شئت أربعاً وإن شئت مثنى)).

Imam Zaid bin Ali narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , peace be upon them , said "Night Salah is two raka'at that prayed two after two , and the day Salah is four and you may pray two by two if you please

Chapter: The Person Who Goes To Sleep Without Offering Prayer Or Forgets Offering it

باب: الرجل ينام عن الصلاة أو ينساها

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((كنا مع رسول الله صلى الله عليه وآله وسلم في سفرٍ فلما نزل قال رسول الله صلى الله عليه وآله وسلم من يكلؤنا الليلة؟ فقال بلالٌ: أنا يا رسول الله. قال: فبات بلالٌ مرةً قائماً ومرةً جالساً حتى إذا كان قبل الفجر غلبته عيناه فنام؛ فلم يستيقظ رسول الله صلى الله عليه وآله وسلم إلا بحر الشمس؛ فأمر رسول الله صلى الله عليه وآله وسلم الناس فتوضأوا، وأمر بلالاً فأذن، ثم صلى ركعتين ثم أمر بلالاً فأقام، ثم صلى بهم الفجر)).

Imam Zaid bin Ali narrated from his father , from his grandfather , that Imam Ali bin Abi-Talib , peace be upon them , said "We were in the company of the Prophet of Allah (peace be upon Him and His Progeny) during a journey. When we camped (to take rest), the Prophet (peace be upon Him and His Progeny) asked, 'who shall guard us tonight?' Bilal said, 'I shall do, O prophet of Allah! Imam Ali said, 'Bilal spent the whole night either by standing or by sitting (on the ground). Just before the break of dawn, Bilal (too), got overtaken by slumber, fell asleep. When the sun shone on the Prophet (peace be upon Him and His Progeny), he woke up. Messenger of Allah (peace be upon Him and His Progeny) ordered the people to perform ablution. Afterwards, he (the Prophet (peace be upon Him and His Progeny) asked Bilal (ra) and he called to prayer. Later, the Prophet (peace be upon Him and His Progeny) observed two rak'at (Sunnah prayer of Fajr) and asked Bilal to pronounce the call to commence prayer (iqamah). The Prophet (peace be upon Him and His Progeny) then led the people in the morning (Fajr) prayer."'

قال سألت زيد بن علي عليهما السلام عن الرجل ينسى الظهر ثم يذكرها في وقت العصر؟ قال: إن كان في أول الوقت بدأ بالظهر ثم بالعصر؛ وإن كان في آخر الوقت بدأ بالعصر.

قال عليه السلام: ولا تجزي صلاةٌ وعليه صلاةٌ أخرى إلا في آخر وقتها.

قال زيد بن علي عليه السلام: فإن هو لم يعلم حتى قضى العصر ثم علم، أعاد الظهر ولم يعد العصر.

I , Abu Khalid , asked Imam Zaid bin Ali , peace be upon him , , if someone forgets offering Thuhur prayer and recalls it by the time of Asr prayer (what should he do)?" He replied, "If he finds the initial time of Asr, he should give precedence to his Thuhur (missed) prayer. Whereas, if it be the ending time (of Asr prayer) he should observe his Asr prayer first." Imam Zaid , peace be upon him , said, "The prayer is not accepted of the one who is (still) obliged to offer his missed prayer except for he is offering (current) prayer at its final moments." Imam Zaid bin Ali , peace be upon them , said, "If one forgets making up his (missed Thuhur) prayer and offers Asr prayer and, later, realizes (that he has not made up the missed Thuhur prayer) he should observe the (missed) Thuhur prayer but does not need to offer the Asr prayer again."

Chapter 36: Things ThatAnnul ThePrayer, The Places One Can Observe One's Prayer At, What Clothing Is Permissible For Prayer

باب ما يقطع الصلاة والمواطن التي يصلي فيها وما يجزئ من الثياب للصلاة

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((كانت لرسول الله صلى الله عليه وآله وسلم عنزةٌ يتوكأ عليها ويغرزها بين يديه إذا صلى؛ فصلى ذات يومٍ فمر بين يديه كلبٌ، ثم مر حمارٌ، ثم مرت امرأةٌ، فلما انصرف صلى الله عليه وآله وسلمً قال: قد رأيت الذي رأيتم ليس يقطع صلاة المسلم شيءٌ ولكن ادرأوا ما استطعتم)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said "Allah's Messenger (peace be upon Him and His Progeny) had a spear he used to take support of. When he would observe prayer he used to fix it in front of him. One day, while he was observing prayer, a dog walked in front of him then a donkey and afterwards a woman. After saluting, the Prophet (peace be upon Him and His Progeny) said, 'For surely I saw the same things you people did. Nothing nullifies the prayer of a Muslim, however one should try his best to keep it (the thing) away.'"

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام أن راعياً سأل النبي صلى الله عليه وآله وسلم فقال: ((أصلي في أعطان الإبل؟ قال: لا. قال: فأصلي في مرابض الغنم؟ قال: نعم)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , reported that "Once a shepherd asked the Prophet (peace be upon Him and His Progeny) if he could offer his prayer at the place where camels were tied up? The Prophet (peace be upon Him and His Progeny) replied in the negative. Then he asked again that if he could offer his prayer at the place where goats were tied up? The Prophet (peace be upon Him and His Progeny) replied in the affirmative."

قال زيد بن علي لا بأس بالصلاة على البسط والمنسوج.

وقال زيد بن علي عليهما السلام: أدنى ما يصلي فيه الرجل ثوبه، وأدنى ما تصلي فيه المرأة قميصٌ وخمارٌ.

وقال زيد بن علي عليهما السلام: والأمة تصلي بغير خمارٍ.

Imam Zaid bin Ali (as) said, " It is fine to offer the prayer in an open field or pasture." Imam Zaid bin Ali (as) said, "Minimum clothing for a man to offer his prayer is his piece of cloth (i.e. prescribed by shariah to cover the intimate body parts). The minimum clothing for a woman to offer her prayer is her dress and head covering/scarf. " Imam Zaid (as) said, "A slave woman offers her prayer without a head covering/scarf."

Chapter 37: Prayer of Sick, Unconscious and Stripped Person

باب صلاة المريض والمغمى عليه وصلاة العريان

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((أتى رسول الله صلى الله عليه وآله وسلم فقيل له: إن عبدالله بن رواحة رضي الله عنه ثقيلٌ؛ فأتاه وهو مغمى عليه قال: فقال عبدالله بن رواحة: يا رسول الله أغمي علي ثلاثة أيامٍ فكيف أصنع بالصلاة؟ قال صلى الله عليه وآله وسلم: صل صلاة يومك الذي أفقت فيه فإنه يجزيك)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , that reported, "Allah's Apostle (peace be upon Him and His Progeny) arrived and someone informed him that Abdullah bin Rawahah (may Allah be pleased with him) was sick. The Prophet (peace be upon Him and His Progeny) paid a visit to Abdullah bin Rawahah and found him unconscious. Abdullah bin Rawahah (on gaining his senses back) said to the Prophet (peace be upon Him and His Progeny), 'O Prophet of Allah (peace be upon Him and His Progeny)! I have been knocked-out for the last three days, what should I do about my prayers?' The Prophet (peace be upon Him and His Progeny) explained, 'Making up of your prayer only for the day you feel relieved would suffice you.'"

قال زيد بن علي عليهما السلام في المغمى عليه: إن أغمي عليه أقل من ثلاثة أيامٍ أعاد جميع ذلك. وإن أغمي عليه ثلاثة أيامٍ أو أكثر أعاد الصلاة التي يفيق في وقتها؛ فإن أفاق قبل المغرب أعاد الظهر والعصر، وإن أفاق قبل الفجر أعاد المغرب والعشاء؛ وهذا تفسير قول النبي صلى الله عليه وآله وسلم لعبدالله بن رواحة رضي الله عنه أعد صلاة يومك.

Imam Zaid bin Ali (as) said about the one out of senses, "If he remains unconscious for less than three days, he needs to make up all his missed prayers. Whereas, if he remains knocked-out for three or more than three days then he needs to make up his missed prayers only of the day he gains his senses back. If (the patient) feels relieved before the Maghrib prayer, he will have to make up Asr and Zuhur prayers as well. If he feels comfort before Fajr prayer, he needs to make up the missed Maghrib and Isha prayers too. This is what the Prophet (peace be upon Him and His Progeny) meant by telling Abdullah bin Rawahah (may Allah be pleased with him) to make up his missed prayers of that day."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام، قال: ((دخل رسول الله صلى الله عليه وآله وسلم على رجلٍ من الأنصار وقد شبكته الريح، فقال: يا رسول الله كيف أصلي، فقال: إن استطعتم أن تجلسوه فأجلسوه، وإلا فوجهوه إلى القبلة، ومروه أن يومئ إيماءً، ويجعل السجود أخفض من الركوع. وإن كان لا يستطيع أن يقرأ القرآن فاقرؤا عنده وأسمعوه)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , reported, "Once the Prophet (peace be upon Him and His Progeny) visited one of the Ansar who had been struck by wind (and had become disabled). He (the Ansar) enquired, 'O Prophet of Allah (peace be upon Him and His Progeny), how should I offer my prayer?' The Prophet (peace be upon Him and His Progeny) replied, 'If you (people) could make him sit, then do it and tell him to say prayer by using symbolic signs. Otherwise, turn his face to the Qibla and let him observe his prayer with the help of symbolic signs. He should make the gestures of prostration a little lower than that of bowing. If he is unable to recite Quran, you should sit by him and recite to make him listen.'"

وقال زيد بن علي عليهما السلام: يصلي المريض قائماً، فإن لم يستطع فجالساً، ويركع ويسجد على الأرض، فإن لم يستطع أومأ إيماءً؛ قال: ولا يسجد على عودٍ ولا مروحةٍ ولا وسادةٍ.

Imam Zaid bin Ali (as) said, "A sick man should offer his prayer in a standing position. If he is unable to stand up, he should observe it in a sitting posture and should perform his ruku and Sajdah on the ground. If he has no strength even for that, he should conduct his prayer in gestures. He should avoid prostrating on some wooden object, a pillow or a fan (blower)."

وقال زيد بن علي عليهما السلام: لا يصلي القائم خلف المريض الذي يصلي جالساً.

Imam Zaid bin Ali (as) said, "A standing worshiper must not offer his prayer in the lead of a sitting, sick leader."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام في العريان، قال: ((إن كان بحيث يراه أحدٌ صلى جالساً يومئ إيماءً ويجعل سجوده أخفض من ركوعه؛ وإن كان حيث لا يراه أحدٌ من الناس صلى قائماً)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said about the naked worshiper, "If he is offering his prayer at the place visible to others, he should observe it in a sitting position. If he is out of the sight of other people, then he should offer his prayer in a standing position."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((دخل رسول الله صلى الله عليه وآله وسلم على مريضٍ يعوده فإذا هو جالسٌ معه عودٌ يسجد عليه، قال: فنزعه رسول الله صلى الله عليه وآله وسلم من يده وقال: لا تعد ولكن أوم إيماءً، ويكون سجودك أخفض من ركوعك)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , reported, "Allah's Apostle (peace be upon Him and His Progeny) went to visit a sick man. He was sitting holding a piece of wood in his hands, on which he was prostrating (while offering prayer)." Imam Ali said "Allah's Messenger (peace be upon Him and His Progeny) grabbed that piece of wood from his hand and said, 'Do not use this object but gesture instead. Your nod of head for sajdah should be lower than for your ruku.'"

Chapter 38: Friday Prayer

باب صلاة الجمعة

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام ((أنه كان يصلى الجمعة والناس فريقان: فريقٌ يقول قد زالت الشمس، وفريقٌ يقول لم تزل وكان هو عليه السلام أعلم)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said "When Imam Ali (as) used to lead people in the Friday prayer, two groups of people would differ from each other; one group would claim that the sun had declined while the other asserted that the sun had not declined yet. Imam Ali (as) knew the best amongst them."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام عن النبي صلى الله عليه وآله وسلم ((أنه كان يخطب قبل الجمعة خطبتين يجلس بينهما جلسةً خفيفةً)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , reported , "Allah's Apostle (peace be upon Him and His Progeny) would make two Khutbahs before the (commencement of) the Friday prayer and would sit for a short interval in between the two Khutbahs."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((كان رسول الله صلى الله عليه وآله وسلم يقرأ فى الفجر يوم الجمعة تنزيل السجدة ثم يسجد بها، ويكبر إذا سجد وإذا رفع رأسه؛ وفي الثانية قرأ بعد الفاتحة بـ:(هَلْ أَتَى عَلَى الإِنْسَانِ حِينٌ مِنَ الدَّهْرِ)))[الإنسان:1].

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , reported, " The Messenger of Allah (peace be upon Him and His Progeny) used to recite Surah Tanzeel A'sajdah in the Fajer Prayer on the Friday. He (peace be upon Him and His Progeny) would pronounce Takbeer while prostrating and upon lifting his head. In the second rak'at he would recite 'Hal Atta Allal Insnani Haynu'Minad Dahr'." [76:1] Surat Al-'Insān

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام ((أنه كان يصلي بعد الجمعة ركعتين ثم أربعاً، ثم يرجع فيقيل)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said "After the Friday prayer, Imam Ali , peace be upon him , used to observe two raka'at and then four (more) raka'at. After that he would retire for a nap."

قال زيد بن علي عليهما السلام: الأذان يوم الجمعة إذا صعد الإمام على المنبر، وإذا نزل أقام المؤذن.

Imam Zaid bin Ali (as) said, "The (exact) time of call to prayer on Friday is when the leader (imam) sits on the pulpit. When he dismounts from the dais, Mu'adhin should call to commence prayer."

قال زيد بن علي عليهما السلام: ويجهر الإمام يوم الجمعة بالقراءة ولا يقنت.

Imam Zaid (as) said, "Leader (imam) must recite audibly while offering the Friday prayer. He must not recite Qunut."

وقال زيد بن علي عليهما السلام: لا تجب الجمعة إلا على أهل الأمصار. ومن كان خارج المصر لم يجب عليه الحضور، فإن كان يسمع النداء وجب عليه الحضور وإلا لم يجب عليه.

Imam Zaid bin Ali (as) said, "The Friday prayer is obligatory only for those who live in the urban areas. Those who reside in outside cities are not obliged to come (to the mosque) for the Friday prayer. If one happens to listen to the voice of Adhan, it becomes obligatory for him to go and offer the Friday prayer, otherwise it is not necessary for him."

قال زيد بن علي عليهما السلام: ولا تجب الجمعة على عبدٍ، ولا على مريضٍ، ولا على امرأةٍ، ولا على مسافرٍ.

Imam Zaid bin Ali (as) said, "The Friday prayer is not obligatory for the slave, the sick person, the woman or the traveler."

Chapter 39: Eid Prayers

باب صلاة العيدين

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام ((أنه كان يصلي بالناس في الفطر والأضحى ركعتين يبدأ فيكبر ثم يقرأ ثم يكبر خمساً ثم يكبر أخرى فيركع بها، ثم يقوم في الثانية فيقرأ ثم يكبر أربعاً ثم يكبر أخرى فيركع بها؛ فذلك اثنتا عشرة تكبيرةً وكان يجهر بالقراءة وكان لا يصلي قبلها ولا بعدها شيئاً)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , used to lead people for two raka'at in the prayers of Eid al-Fitr and Eid al-Adha. He would pronounce Takbeer before commencing prayer and afterwards would recite and say five more Takbeers. He used to pronounce one more Takbeer before bowing himself. After this, he would stand up for the second raka'at and do the recitation. Then he would say four Takbeers and before bowing himself would

add one more Takbeer. He would pronounce twelve Takbeers in total. Ali (as) would do the recitation with a louder voice and would not offer any voluntary prayer before or after the Eid prayer.

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام ((أنه كان يخطب في العيدين خطبتين بعد الصلاة)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , used to deliver two Khutbahs after both of the Eid prayers (i.e. Eid al-Fitr and Eid al-Adha).

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام ((أنه اجتمع عيدان في يومٍ فصلى بالناس في الجبانة ثم قال بعد خطبته: إنا مجمعون بعد الزوال فمن أحب أن يحضر فذلك فضل الله يؤتيه من يشاء، ومن ترك ذلك فلا حرج عليه)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said "On one occasion Eid prayer coincided with the Friday prayer. Ali (as) led people in the Eid prayer in an open and leveled field. After delivering the Kutbah he said, 'We shall offer Friday prayer when the mid day (Zawal) has elapsed. Any of you who wants to join the congregation, shall be obliged for Allah's blessings for Allah bestows his blessing upon the one He pleases. But, if, any of you omits the congregation, there is nothing wrong with it.'"

قال زيد بن علي عليهما السلام: إذا فاتك الإمام في صلاة العيدين والجمعة فصل أربعاً.

Imam Zaid bin Ali (as) said, "If anyone of you misses the congregation of Eid prayers or of the Friday prayer, he should offer four raka'at."

قال زيد بن علي عليهما السلام فيمن أدرك الإمام راكعاً يوم الجمعة ويوم العيد في صلاة العيد قبل أن يركع في الثانية أنه يصلي ركعتين، وإن أدركه بعدما رفع رأسه من الركوع أنه يصلي أربعاً.

Imam Zaid bin Ali (as) said, "If anyone of you joins the leader (imam) in the bowing position, while offering the Friday prayer, or joins him in the second raka'at before performing ruku, while offering Eid prayer, he must observe two raka'at. But, in case, if he joins imam after he has lifted his head from the bowing position, then he must observe four-raka'at."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام ((أن أناساً من أهل الكوفة شكوا إليه الضعف فأمر رجلاً أن يصلي بهم في المسجد وصلى هو بالناس في الجبانة وقال لهم: لولا السنة لصليت في المسجد)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said, “People of Kufa complained about weakness , of the bearing , and Imam Ali (as), in response, appointed a person to lead them in prayer in the mosque. He led people in an open field and said, ‘had it not been the Sunnah (offering of Eid prayer in the field), I would have offered the prayer in the mosque.’”

Chapter 40:Pronouncing Takbeer during the days of Tashreeq

باب التكبير في أيام التشريق

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام أنه قال: ((لا جمعة ولا تشريق إلا في مصرٍ جامعٍ)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said, “Friday and Eid congregations are only to be held in big towns.”

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام أن النبي صلى الله عليه وآله وسلم قال له: ((يا علي كبر في دبر صلاة الفجر يوم عرفة إلى آخر أيام التشريق إلى صلاة العصر)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said, "Allah's Apostle (peace be upon Him and His Progeny) commanded me, 'O Ali, start pronouncing Takbeer after Fajer prayer of 9th of Dhu'l-Hijjah till after Asr prayer of the last day of Tashreeq.'"

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((التكبير: الله أكبر الله أكبر لا إله إلا الله والله أكبر الله أكبر ولله الحمد)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said "This is the Takbeer: **Allah-u-Akbar, Allah-u-Akbar, Laa ilaaha Illallahu Wallahu Akbar, Allah-u-Akbar, Wa Lillahil Hamd.**(Allah is the greatest, Allah is the greatest. There is no deity besides Allah and Allah is the greatest. Allah is the greatest and all praises are for Allah.)"

وقال زيد بن علي عليهما السلام: والتكبير يجب على الرجال والنساء من أهل الحضر وأهل السفر ومن صلى في جماعةٍ ومن صلى وحده في دبر كل صلاة فريضةٍ، وفي دبر صلاة الجمعة ولا يكبر في دبر العيدين ولا في النوافل.

Imam Zaid bin Ali (as) narrated to me, "It is obligatory for each man, woman, resident, traveler, ones offering prayer in congregation, one observing prayer individually; to pronounce Takbeer after every Fard prayer. It is, also, obligatory (to recite Takbeer) after performing the Friday prayer. One should not pronounce Takbeer after performing Eid prayer or voluntary prayer (nawafil)."

Chapter 41: Prayer While Travelling

باب الصلاة في السفر

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام أنه قال: ((إذا سافرت فصل الصلاة كلها ركعتين ركعتين إلا المغرب فإنها ثلاثٌ)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said, "While travelling you must curtail each of your prayers to two raka'at, except for the Evening prayer (Maghrib) which constitutes of three raka'at"

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام أنه قال: ((إذا قدمت بلداً فأزمعت على إقامة عشرٍ فأتم)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said "When you arrive in some city and intend to stay there for the period of ten days, you must offer the complete prayer."

قال زيد بن علي عليهما السلام: ولا تقصر الصلاة إلا في مسيرة ثلاثٍ؛ فإذا خرجت من بيتك تريد سفر ثلاثة أيامٍ أو أكثر من ذلك فاقصر حين تجاوز أبيات أهلك وبلدك.

Imam Zaid bin Ali (as) said, "One must not shorten his prayers during the journey covered in less than three days. When you set out on a journey with an intention to travel for three or more than three days, you should shorten your prayers as soon as you cross the limits of your area and city."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام عن رسول الله صلى الله عليه وآله وسلم ((أنه صلى بمكة ركعتين ركعتين حتى رجع)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , reported, "Allah's Messenger (peace be upon Him and His Progeny) offered two raka'at in his prayers in Makah till he returned ."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام أن النبي صلى الله عليه وآله وسلم ((كان يتطوع على بعيره في سفره حيث توجه به بعيره يومئ إيماءً ويجعل سجوده أخفض من ركوعه؛ وكان لا يصلي الفريضة ولا الوتر إلا إذا نزل)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , reported, "Allah's Messenger (peace be upon Him and His Progeny) used to offer his additional prayer (Nawafil) on the back of his camel, regardless of its direction. He would observe prayer in gestures and would prostrate lower than bowing. He (the Prophet (peace be upon Him and His Progeny) would dismount from his ride to offer Fard and Witr prayers."

قال زيد بن علي عليهما السلام: إذا دخل المقيم في صلاة المسافر فسلم المسافر قام المقيم فأتم؛ وإذا دخل المسافر في صلاة المقيم صلى بصلاته.

Imam Zaid bin Ali (as) said, "When a resident offers prayer in the lead of a traveler, after the salutation of the traveler (upon completion of his two curtailed raka'at) the resident should stand up to complete his prayer. But, if a traveler offers his prayer in the lead of a resident, he must observe the complete prayer."

Chapter 42: Prayer On A Boat or Ship

باب الصلاة في السفينة

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((إذا كنت في سفينةٍ وكانت تسير فصل وأنت جالسٌ؛ وإن كانت واقفةٌ فصل وأنت قائمٌ)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said "If you are riding a moving boat/ship, you should offer your prayer while sitting. And if the boat/ship is stationary, you should offer your prayer in the standing position.

Chapter 43: Prostration of recitation

باب السجود في القرآن

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((عزائم سجود القرآن أربعٌ: ألم تنزيل السجدة، وحم السجدة، والنجم، واقرأ باسم ربك الذي خلق)). قال عليه السلام: ((وسائر ما في القرآن؛ فإن شئت فاسجد وإن شئت فاترك)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , informed, " Four regular prostrations in the Holy Quran; Alif lam Mim Tanzeel A'sajdah, Ha Mim A'Sajdah, Surah Najm, Iqra Bismi Rabbika Alladhi Khalaq." Imam Zaid bin Ali (as) said, "You may either prostrate or leave out all of them found in the Quran."

وسألت زيد بن علي عليهما السلام عن الرجل يقرأ السجدة في المجلس مراراً؟ قال عليه السلام: سجدةٌ واحدةٌ تجزئه.

Abu Khalid said that he asked Imam Zaid bin Ali (as) about the person who performed prostration of the recitation repeatedly in a gathering of people? Imam Zaid (as) replied, "Prostrating once would suffice him."

وقال زيد بن علي عليهما السلام: إذا كانت السجدة في آخر السورة فاركع بها؛ وإن كانت في وسط السورة فلا بد من أن تسجد.

Imam Zaid (as) said, "If the prostration comes at the end of the Surah, you should bow yourself (bowing will suffice the prostration as well); whereas it is necessary to prostrate if it comes in the middle of the Surah."

سألت زيد بن علي عليهما السلام عن الرجل يسمع السجدة من الذمي أو المرأة أو الصبي؟ قال عليه السلام: يسجد.

Abu Khalid said, "I asked Zaid bin Ali (as) about the one (a Muslim) who happens to hear the verse of prostration recited by a non-Muslim person , a woman or a child?" He (Imam Zaid (as)) replied, "He should do prostration."

Chapter 44: The Eclipse Prayer and Invoking Allah for Rain

باب صلاة الكسوف والاستسقاء

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((سألت رسول الله صلى الله عليه وآله وسلم عن أفضل ما يكون من العمل في كسوف الشمس والقمر فقال رسول الله صلى الله عليه وآله وسلم: الصلاة وقراءة القرآن)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , reported, "I asked the Prophet of Allah (peace be upon Him and His Progeny) about the best deed (one can perform) during the lunar and solar eclipse? Allah's Messenger (peace be upon Him and His Progeny) replied, 'performing prayer and reciting the Holy Quran.'"

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام ((أنه كان إذا صلى بالناس صلاة الكسوف بدأ فكبر، ثم قرأ الحمد وسورةً من القرآن، يجهر بالقراءة ليلاً كان أو نهاراً، ثم يركع نحواً مما قرأ ثم يرفع رأسه من الركوع فيكبر حتى يفعل ذلك خمس مراتٍ، فإذا رفع رأسه من الركوع الخامس قال:سمع الله لمن حمده، فإذا قام لم يقرأ بعد، ثم يكبر فيسجد سجدتين، ثم يرفع رأسه فيفعل في الثانية كما فعل في الأولى يكبر كلما رفع رأسه من الركوع في الأربع ويقول: سمع الله لمن حمده في الخامسة ولا يقرأ بعد الركوع الخامس)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said "When Imam Ali (as) used to lead people in the Solar Eclipse Prayer, he would pronounce Takbeer to begin with. Afterwards he would recite Surah Al-Fatiha and add any of the Surahs of the Holy Quran. Whether it was night (lunar eclipse) or day, he would do the recitation loudly. He would bow himself afterwards and stay there for as much a time as the recitation had taken. Then he would lift his head from the bowing position and pronounce Takbeer. As so much he would repeat this action for five times. Upon lifting his head from the fifth bow, he would recite, 'Sami Allahu Liman Hamida' and would stand up without reciting. He would, then, pronounce Takbeer and prostrate twice. Then he would lift his head (to stand up) and repeat the whole process of the first rak'at. Upon lifting his head from the first four bows, he would pronounce Takbeer and recite 'Sami Allahu Liman Hamida' while standing up from the fifth (last) bow. He would not recite after the fifth bow."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام ((أنه كان إذا صلى بالناس في الاستسقاء صلى مثل صلاة العيدين، وكان يأمر المؤذنين وحملة القرآن والصبيان أن يخرجوا أمامهم، ثم يصلي بالناس مثل صلاة العيد، ثم يخطب ويقلب رداءه ويستغفر الله تعالى مائة مرةٍ يرفع بذلك صوته)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , "Imam Ali (as) used to lead people in the prayer to appeal to Allah for rain, he would perform it like that of Eid prayers. He would ask Muadhins, those who had learnt the Quran by heart (Hufaz-e-Quran) and children to walk ahead of the people. Afterwards, he would lead people in the prayer in the same manner of Eid prayers. Then he would deliver a sermon (Khutbah) and would turn his cloak inside out. He would then ask aloud for Allah's forgiveness (Astaghfar) for one hundred times."

Chapter 45: Fear Prayer

باب صلاة الخوف

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام أنه قال: ((في صلاة الخوف يقسم الإمام أصحابه طائفتين؛ فتقوم طائفةٌ موازيةٌ للعدو ويأخذوا أسلحتهم، ويصلي بالطائفة التي معه ركعةً وسجدتين؛ فإذا رفع الإمام رأسه من السجدة الثانية فليكونوا من ورائهم، ولتأت طائفةٌ أخرى لم يصلوا فليصلوا معه، ونكص هؤلاء فقاموا مقام أصحابهم، فيصلي بالطائفة الثانية ركعةً وسجدتين، ثم يسلم فيقوم هؤلاء فيقضون ركعةً وسجدتين ثم يسلمون، ثم يقفون موقف أصحابهم ويجيء من كان بإزاء العدو فيصلون ركعةً وسجدتين ويسلمون)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said " Fear Prayer, the leader divides his companions into two teams . One team faces the enemy and takes its arms while the other section offers one raka't in the lead of the imam and performs two prostrations. When the leader lifts his head from the second prostration, this section goes back and the second section, that has not offered prayer, takes its place. The first section goes to take the place of the second section [and faces the enemy]. The leader leads the second section in one raka't and prostrates twice. When the leader has said salutation the second section stands up to complete its second raka't along with two prostrations. Then this section salutes and goes back to take the place of the first section. Now the first section, that has been facing enemy, comes back and offers two raka't along with two prostrations and salutes (to complete the prayer)."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام في صلاة الخوف في المغرب قال: ((يصلي بالطائفة الأُولى ركعتين وبالطائفة الثانية ركعةً وتقضي الطائفة الأولى ركعةً والطائفة الثانية ركعتين)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said " The Evening (Maghrib) Fear Prayer, " The Imam leads the first section in two raka'at and he leads the second one in one raka't. The first section makes up (the missed) one-raka't, while the second makes up (the missed) two-raka'at."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام في صلاة المقيم صلاة الخوف قال: ((يصلي بالطائفة الأولى ركعتين وبالطائفة الثانية ركعتين وتقضي كل طائفةٍ ركعتين)).

Zaid bin Ali (as) narrated that Ali (as) said about the Fear Prayer of a resident, " The Imam leads the first section in two raka'at and he leads the second section in two raka'at as well. Both of the sections make up (the missed) two-raka'at."

Chapter 46: Virtues of the Mosque

باب فضل المسجد

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((أمر رسول الله صلى الله عليه وآله وسلم أن تبنى المساجد وأن تطيب وتطهر وتنظف، وأن تجعل على أبوابها المطاهر)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , reported, "The Prophet (peace be upon Him and His Progeny) commanded to build mosques, to keep them clean and to perfume them. He also commanded to build the washrooms at the (outer) gate of the mosque.

وقال رسول الله صلى الله عليه وآله وسلم: ((من بنى مسجداً لله بنى الله له بيتاً في الجنة)).

Allah's Messenger (peace be upon Him and His Progeny) said, 'Whoever builds a mosque for Allah, Allah will build a house for him in Paradise.'"

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام أنه كان إذا دخل المسجد قال: ((بسم الله وبالله، السلام عليك أيها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين، السلام عليكم ورحمة الله وبركاته)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said, "Upon entering the mosque, Imam Ali (as) used to recite:

'Bismi-l-lah-he wa Bil-lah-he As-salamu'alayka ayyuha-n-nabiyu Wa rahmatu-l-lahi wa barakatuh As'salamu alayna Wa 'ala 'ibadi-l-lahi-s-salihena Assalam-o-Alaykum Wa-Rehmattu-l-lah'

"In the name of Allah, I enter the mosque in the name of Allah. Peace be upon you O Prophet! and the Mercy of Allah and His blessings. Peace be upon us all and on the righteous servants of Allah. Peace and Mercy of Allah be upon you (O people!). "

حدثني زيد بن علي، عن أبيه، عن جده، عن علي بن أبي طالبٍ عليهم السلام قال: ((دخل رجلٌ وقد أكل الثوم المسجد فقال رسول الله صلى الله عليه وآله وسلم: من أكل من هذه البقلة فلا يقربن مسجدنا)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , reported, "A person came in the mosque and had eaten onion. The Messenger of Allah (peace be upon Him and His Progeny) said, 'whoever eats this vegetable, should keep away from our mosques (till its odor dies out)."'

Chapter 47: Excellence of Invoking Peace and Blessings Upon The Prophet (peace be upon Him and His Progeny) And His Pure Progeny (as)

باب في فضل الصلاة على النبي صلى الله عليه وعلى آله الطاهرين

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله وسلم: ((من صلى علي صلاةً صلى الله عليه بها عشر صلواتٍ، ومحى عنه عشر سيئاتٍ، وأثبت له عشر حسناتٍ، واستبق ملكاه الموكلان به أيهما يبلغ روحي منه السلام)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , reported, "The Prophet of Allah (peace be upon Him and His Progeny) said, 'He who invokes blessings on me once, in return, Allah sends ten blessings on him, ten of his sins are obliterated and ten good deeds are recorded for him. His both appointed angels compete with each other to approach my spirit to present his invocation."'

قال: وقال رسول الله صلى الله عليه وآله وسلم: ((أكثروا من الصلاة علي يوم الجمعة؛ فإنه يومٌ تضاعف فيه الأعمال، واسألوا الله تعالى لي الدرجة الوسيلة من الجنة. قيل: يا رسول الله وما الدرجة الوسيلة من الجنة؟ قال صلى الله عليه وآله وسلم: هي أعلى درجةٍ في الجنة لا ينالها إلا نبي، وأرجو أن أكون أنا هو. صلى الله عليه وآله وسلم)).

Imam Ali (as) reported that the Prophet (peace be upon Him and His Progeny) said, "Invoke blessings on me in abundance on Friday, for surely deeds are rewarded excessively on this day and invoke Allah for assigning me with the exclusively high ranked primacy (Darja Waseela) in the Paradise. Someone asked, 'O Prophet of Allah (peace be upon Him and His Progeny), what is this high ranked primacy?' He replied, 'This is the loftiest position in the Paradise and no one can achieve this except for only one Prophet of Allah . And I hope that I shall be that Prophet (who will be granted with this place)."'

Chapter 48: Praise and Supplication

باب التسبيح والدعاء

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله وسلم: ((ما من مؤمنٍ يدعو بدعوةٍ إلا استجيب له، فإن لم يعطها في الدنيا أعطيها في الآخرة)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said that the Prophet (peace be upon Him and His Progeny) said, "If any of the believers invokes Allah, his supplication is granted. If he does not get the benefit (of prayer) in this world, he will get the reward in the Hereafter."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((أربعةٌ لا ترد لهم دعوةٌ: الإمام العادل، والوالد لولده، والمظلوم، والرجل يدعو لأخيه بظهر الغيب)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , reported, "The Supplication of four people is not rejected: of a just ruler, of a father for his children, of an oppressed person and of a Muslim who supplicates for another Muslim in his absence."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام أنه قال: ((الدعاء سلاح المؤمن)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said "Supplication is the weapon of the believer."

حدثني زيد بن علي عن أبيه علي بن الحسين عليهم السلام ((أنه كان يستغفر الله تعالى ذكره في قنوت الوتر سبعين مرةً ثم قرأ (وَالْمُسْتَغْفِرِينَ بِالأَسْحَارِ))[آل عمران:17].

Zaid bin Ali (as) said; "Imam Ali bin Hussain (as) sought forgiveness (Astaghfar) seventy times in the Qunut of Witr prayer, then he recited this verse of the Quran:" **…and who pray for forgiveness in the early hours of the morning**. (Ali-Imran, v.17)

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام أن النبي صلى الله عليه وآله وسلم ((دخل على بعض أزواجه وعندها نوى العجوة تسبح به؛ فقال صلى الله عليه وآله وسلم: ما هذا؟
فقالت: أسبح عدد هذا كل يوم.
فقال صلى الله عليه وآله وسلم: لقد قلت في مقامي هذا أكثر من كل شيٍ سبحت به أيامك كلها.
قالت: وما هو يا رسول الله؟
قال: قلت: سبحانك اللهم عدد ما أحصى كتابك، وسبحانك زنة عرشك، ومنتهى رضا نفسك)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , reported; "Allah's Messenger (peace be upon Him and His Progeny) visited one of his wives. She had date palm seeds with her and was using them to count her Tasbih. Allah's Apostle (peace be upon Him and His Progeny) asked; 'what is this?' She replied; 'I recite Tasbih equal to that number every day'. Allah's Apostle (peace be upon Him and His Progeny) said; 'I have recited on the spot more Tasbihat than all of yours.' Ummul Momineen asked; 'How is that, O Prophet of Allah (peace be upon Him and His Progeny)!' The Prophet (peace be upon Him and His Progeny) said; 'I pronounced: O Allah! All glorify is due to You as equal as Your book counts. And, all glorify is due to You as equal of the weight of Your throne and up to the limit of Your consent.'"

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((من سبح الله تعالى في كل يومٍ مائة مرةٍ، وحمده مائة مرةٍ، وكبره مائة مرةٍ، وهلله مائة مرةٍ، وقال: لا حول ولا قوة إلا بالله العلي العظيم مائة مرةٍ، دفع الله عنه من البلاء سبعين نوعاً أدناها القتل، وكتب له من الحسنات عدد ما سبح سبعين ضعفاً، ومحى عنه من السيئات سبعين ضعفاً)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said "The one who pronounces Alhamdu Lillah (100 times), Allahu Akbar (100 times), La Illaha Illalah (100 times), La Hawla Wala Quwwata Illa Billahil Aliyil Azeem (100 times), Allah will put away seventy adversities from him, the smallest of those calamities being murdered , seventy times more good deeds than to the number of his Tasbih will be recorded for him, his sins will be obliterated more than seventy times as compared to the number of his recital of the tasbih.

Chapter 49: Qiyaam Prayer (Supererogatory Prayers during Ramadan)

باب القيام في شهر رمضان

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام ((أنه أمر الذي يصلي بالناس صلاة القيام في شهر رمضان أن يصلي بهم عشرين ركعة يسلم في كل ركعتين، ويراوح ما بين كل أربع ركعاتٍ فيرجع ذو الحاجة ويتوضأ الرجل وأن يوتر بهم من آخر الليل حين الانصراف)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , commanded the person, who used to lead people in Qiyaam prayer during the holy month of

Ramadan, to lead them in twenty raka'at. He also asked him to say salutation after every two raka'at and sit to take rest after every four raka'at so that one could meet his necessity and find enough time to perform ablution. He also commanded the imam to lead people in the Witr prayer at the last hour of the night once he has completed the Qiyaam prayer.

Chapter 50: Crack of the Dawn and Supplications after Performing Prayer

باب الدعاء في دبر صلاة (الوتر) وعند انفلاق الصبح

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام ((أنه كان يقول حين يسلم من الوتر: ((سبحان ربي الملك القدوس، رب الملائكة والروح، العزيز الحكيم، ثلاث مراتٍ يرفع بها صوته؛ وإذا انفجر الفجر قال: الحمد لله فالق الإصباح رب الصباح، سبحان الله رب الصباح وفالق الإصباح، اللهم اغفر لي وارحمني وأنت أرحم الراحمين)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , " When he had said the salutation after the completion of the Witr prayer, he would pronounce this supplication aloud: Glory be to my Lord, the Sovereign the most Holy, the Lord of the angels and of Gabriel and he is the Esteemed, the Wise. He would supplicate in the morning: All praise to Allah who dismissed the darkness of the night, Who is the Lord of the morning. I Glorify Allah, the Lord of the morning, Who emerges the day light. O Allah! Forgive me, have mercy on me for You are the Best of those who show mercy.

Chapter 51: Supplication After The Sunnah Prayer of Fajr

باب الدعاء بعد ركعتي الفجر

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام ((أنه كان لا يصلي الركعتين اللتين قبل صلاة الفجر حتى يعترض الفجر، وكان إذا صلاهما قال: استمسكت بعروة الله الوثقى التي لا انفصام لها واعتصمت بحبل الله المتين، أعوذ بالله من شر شياطين الإنس والجن، أعوذ بالله من شر فسقة العرب والعجم، حسبي الله توكلت على الله، ألجأت ظهري إلى الله، طلبت حاجتي من الله، لا حول ولا قوة إلا بالله، اللهم اغفر لي ذنبي فإنه لا يغفر الذنوب إلا أنت)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , used to offer the Sunnah prayer of Fajr after the break of the dawn and would supplicate like this: I have grasped the strongest circle that is unbreakable. I have held fast the strong rope of Allah, and I seek refuge in Allah from the evil of human the genies and the devils. I seek refuge in Allah from debauchery of the Arabic and non-Arabic world. Allah is sufficient for me; I bear faith on Allah, seek His support, and entreat Him for the fulfillment of my wants. There is no power and no strength except from Allah. O Allah! Forgive my sins for surely no one except you could forgive one's sins.

Chapter 52: Supplication after the Fajr Prayer

باب الدعاء بعد صلاة الفجر

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله وسلم: ((من قعد في مصلاه الذي صلى فيه الفجر يذكر الله سبحانه يسبحه ويحمده حتى تطلع الشمس كان كالحاج إلى بيت الله وكالمجاهد في سبيل الله عز وجل)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , reported; "Allah's Apostle (peace be upon Him and His Progeny) said; 'Anyone who remains on the same place after offering Fajr prayer, until the sun rises, and continues to praise, glorify and remember Allah, he is (in reward) like the one who offers Hajj and fights in the path of Allah.'"

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام أنه كان يقول إذا انصرف من الفريضة في الفجر بعدما يدعو: ((اللهم صل على محمدٍ وعلى آل محمدٍ واجعل اللهم في قلبي نوراً، وفي بصري نوراً، وفي سمعي نوراً، وعلى لساني نوراً، ومن بين يدي نوراً، ومن خلفي نوراً، ومن فوقي نوراً، ومن تحتي نوراً، وعن يميني نوراً، وعن شمالي نوراً.اللهم أعظم لي النور يوم القيامة، واجعل لي نوراً أمشي به في الناس، ولا تحرمني نوري يوم ألقاك؛ لا إله إلا أنت)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , after saluting from the Fard of Fajr prayer Imam Ali bin Abi Talib (as) would invoke this supplication: O Allah! Enlighten my heart, my eyes, my ears, my tongue from in front of and behind me, from my left and right sides. O Allah! Extend my light on the Day of Resurrection and confer me with the light with which I walk along the people and deprive me not of Your light on the day I am appointed to meet you. There is none worthy of worship besides You.

Book of Defining the Funerals

كتاب الجنائز

Chapter 53: Washing a Dead Body

باب غسل الميت

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله وسلم: ((من غسل أخاً له مسلماً فنظفه ولم يقذره ولم ينظر إلى عورته ولم يذكر منه سوءاً ثم شيعه وصلى عليه ثم جلس حتى يدلى في قبره خرج من ذنوبه عطلاً)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said that the Prophet (peace be upon Him and His Progeny) said; "Any of you who washes his (corpse of) brethren and cleans off all his body from grime and does not show disgust nor puts a glance at his private body parts, nor describes his defects and afterwards walks along with him, offers his funeral prayer and sits at his grave till he is buried, then he returns purified of sins."

سألت زيد بن علي عليه السلام عن غسل الميت فقال: تجعله على مغتسله، وتوجهه نحو القبلة، وتستر عورته، ثم توضيه وضوءه للصلاة، ثم تغسل رأسه ولحيته وسائر جسده بماءٍ وسدرٍ، ثم تغسل رأسه ولحيته وسائر جسده بماءٍ وكافورٍ، ثم تغسل رأسه ولحيته وسائر جسده بماءٍ مفردٍ لا يخالطه شيءٌ فذلك ثلاث غسلاتٍ. ثم تنشفه بمنديلٍ، ثم تضع الحنوط في رأسه ولحيته، وتتبع بالكافور آثار سجوده، ثم تبسط أكفانه وهي ثلاثة أثوابٍ قميصٌ وإزارٌ ولفافةٌ، ثم تلبسه القميص، وتعطف عليه إزاره، وتدرجه في لفافةٍ كهيئة الرداء، وتحمله على أعواده؛ فإن خفت إنحلال شيءٍ من أكفانه عقدت ذلك ثم قد تم غسله.

Abu Khalid said: I asked Imam Zaid bin Ali (as) about washing a dead body? He replied; "lay the corpse on washing spot, turn his face towards the Qiblah (direction of Kaaba). Cover his private body parts and give him a ritual ablution in the same manner as for prayer and then wash his head, beard and whole body with the water (boiled mixing the leaves) of jujube. Afterwards, wash his head, beard and whole body with water and camphor. Then wash his head, beard and entire body with pure water, without mixing anything in it. Now you have washed the body thrice. Dry it up, afterwards, with some towel and apply scent on his head and beard and apply camphor on the body parts involved performing prostration. Spread the shroud afterwards which comprises three pieces of cloth - a shirt, waist wrapper and a sheet. After that , put on the shirt and fold the sheet over it, fold over the waist wrapper like wrapping of the sheet around one's body. Then lay the dead body down on the plank. If there is an apprehension that any of the sheets might get removed, you should tie it with a knot. Thus , for surely washing of this dead body is done."

سألت زيد بن علي عليه السلام في كم يكفن الرجل؟ قال: في ثلاثة أثوابٍ: قميصٍ، وإزارٍ ولفافةٍ.

Abu Khalid said: I asked Zaid bin Ali (as); " How many pieces of cloth the dead body should be enshrouded?" He replied; "In three pieces; a shirt, a waist wrapper and winding sheet."

وسألته عليه السلام في كم تكفن المرأة؟ قال: في خمسة أثوابٍ: درعٍ، وخمارٍ، وإزارٍ، وعصابةٍ تربط بها الأكفان، ولفافةٍ.

I (Abu Khalid) again asked Zaid bin Ali (as); " How many pieces of cloth a woman's dead body should be enshrouded?" He replied; "In five pieces; a shirt, winding sheet, an apron and a strip with which the shroud be tied up and a waist wrapper."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام، قال: ((الغسل من غسل الميت سنةٌ وإن تؤضأت أجزاك)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said "It is Sunnah to perform a ritual bath after washing a corpse. However if one performs only ritual ablution, it is still permissible."

Chapter: About The Woman Who Washes

Her Husband's Dead body And The Permissibility That The Wife Can Wash Her Husband's Dead Body

باب المرأة تغسل زوجها والرجل يجوز له أن يغسل امرأته

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام ((في الرجل توفيت امرأته هل ينبغي له أن يرى شيئاً منها؟ قال عليه السلام: لا إلا ما يرى الغريب)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said "(on the question of) if a woman dies, is it permissible for her husband to see her body parts?" Imam Ali (as) replied; "No, he cannot, except for those body parts visibility of which is admissible for a stranger.**"**

وقال زيد بن علي عليه السلام في الرجل يموت في السفر ومعه امرأته، قال: تغسله ولا تعمد النظر إلى فرجه.

Imam Zaid bin Ali (as) said about the person who dies while travelling only with his wife; "His wife can give him a wash; (however) she should avoid putting an intentional glance at his private body parts."

وقال زيد بن علي عليهما السلام في المرأة تموت في السفر ومعها زوجها: ييممها؛ لأنه قد انقطع ما بينهما؛ وتغسله هي؛ لأنها منه في عدةٍ.

Zaid bin Ali (as) said; “If a woman dies while travelling only with her husband, he should give her a dry ablution (tayammum), because their nuptial vow (Nikkah) has become void. A woman, however, can give wash to her husband’s dead body. It is so because she is still in his Iddah (a prescribed waiting period for a widow or a divorced).”

وقال زيد بن علي عليهما السلام في الرجل تموت معه المرأة في السفر وهي ذات رحمٍ محرمٍ من النساء: يؤزرها فوق ثيابها ويصب عليها الماء صبا.

Imam Zaid bin Ali as) said; “If a woman dies while travelling in the company of anunmarriageable male kin (Ghair Mahram), he should spread sheet and pour water over her dead body while her clothes are still on.”

وقال زيد بن علي عليهما السلام في الرجل يموت في السفر ومعه نساءٌ ذوات رحمٍ محرمٍ، قال: يؤزرنه ويصببن عليه الماء صبا، ويمسسن جلده ولا يمسسن فرجه.

Imam Zaid bin Ali (as) said; “If a man dies while travelling along with his unmarriageable female kin, they (the female relatives) should spread sheet and pour water over his dead body. They can touch his body but they must not contact his genitals.”

وقال زيد بن علي عليهما السلام: إذا مات الرجل مع النساء وليس فيهن امرأته ولا ذات رحمٍ محرمٍ من نسائه وأزرنه إلى الركبتين وصببن الماء عليه صبا، ولا يمسسنه بأيديهن، ولا ينظرن إلى عورته، ويطهرنه.

Imam Zaid bin Ali (as) said; “If a man dies while travelling in the company of only female travelers and there is neither his wife nor any other unmarriageable (Mahram) lady among those travelling women, then the ladies should spread a sheet down to his knees and wash his body without touching it. They should wash him thoroughly and avoid looking at his private body parts.”

وقال زيد بن علي عليهما السلام في المرأة تموت في السفر مع القوم ليس فيهم ذو رحمٍ محرمٍ، قال: تيمم.

Imam Zaid bin Ali (as) said; “If a woman dies while travelling along with all marriageable (Ghair Mahram) male companions, then they (the men) should give her a dry ablution (tayammum).”

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((أتى رسول الله صلى الله عليه وآله وسلم نفرٌ، فقالوا: يا رسول الله، إن امرأةً معنا توفيت، وليس معها ذو رحمٍ محرمٍ؟ فقال صلى الله عليه وآله وسلم: كيف صنعتم بها؟ فقالوا: صببنا الماء عليها صبا. قال:أما وجدتم من أهل الكتاب امرأةً تغسلها؟ قالوا: لا، قال: أفلا يممتموها)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , reported; "A group of men came to the Apostle of Allah (peace be upon Him and His Progeny) and said: O Allah's Messenger! (peace be upon Him and His Progeny) a woman travelling in our company died and she had no male (Mahram) companion with her." The Prophet (peace be upon Him and His Progeny) asked; "What did you do with her?" They replied; "We just poured water on her body." The Prophet (peace be upon Him and His Progeny) enquired; "Could you not find any woman from the People of the Book who could give a wash to her body?" They replied in negative. The Prophet (peace be upon Him and His Progeny) then said; "Why have you not performed a dry ablution for her?"

Chapter 55: Martyr (Shaheed); Death by Drowning or the One Who Gets Burnt Alive

باب الشهيد، والذي يحترق بالنار، والغريق

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله وسلم: ((إذا مات الشهيد من يومه أو من الغد فواروه في ثيابه وإن بقي أياماً حتى تغيرت جراحه غسل)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said "If the martyr dies on the same or the very next day, he is to be buried in the same garments he is wearing. And if he dies after surviving for some days, so much so his wounds get changed, then he is to be washed."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((لما كان يوم أحدٍ أصيبوا فذهبت رؤوس عامتهم فصلى عليهم رسول الله صلى الله عليه وآله وسلم ولم يغسلهم وقال:انزعوا عنهم الفرا)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , reported: On the day of Uhud people got injured and the heads of many of those had been cut. The Prophet of Allah (peace be upon Him and His Progeny) offered funeral prayer on those (martyrs) without washing their bodies. He (the Prophet (peace be upon Him and His Progeny)) said; "remove the fur coats from their bodies."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((ينزع عن الشهيد الفرو والخف والقلنسوة والعمامة والمنطقة والسراويل إلا أن يكون أصابه دمٌ فإن كان أصابه ترك ولم يترك عليه معقودٌ إلا حل)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said ; "Fur coat, gaiter, cap, turban, belt and pants should be removed from the body of the martyr. But, in case, these things are stained with his blood, they must not be removed and every knot tied with his body should be untied."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام ((أنه سئل عن رجلٍ احترق بالنار فأمرهم أن يصبوا عليه الماء صبا)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said " He was asked about the person who died by burning in fire. He told people to pour water on his body."

سألت زيد بن علي عليه السلام عن الغريق، والذي يقع عليه الحائط فيموت قال: يغسلون.

I , Abu-Khalid , asked Imam Zaid bin Ali (as) about the drowning person and (also) about the one who died under a collapsed wall? He said; "Wash their dead bodies."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله وسلم: ((أتدرون من الشهيد من أمتي؟ قالوا: نعم، الذي يقتل في سبيل الله تعالى صابراً محتسباً. قال صلى الله عليه وآله وسلم: إن الشهيد من أمتي إذاً لقليلٌ؛ الشهيد: الذي ذكرتم، والطعين، والمبطون، وصاحب الهدم، والغريق، والمرأة تموت جمعاً، قالوا: وكيف تموت المرأة جمعاً؟ قال صلى الله عليه وآله وسلم: يعترض ولدها في بطنها فتموت)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , reported; Allah's Apostle (peace be upon him and His Progeny) asked; "Do you know who is a martyr (Shaheed) in my Ummah?" People replied; "Yes we do, the one who remains patient for the reward and gets killed in the path of Allah." The Prophet (peace be upon Him and His Progeny) said; "Then the martyrs among my Ummah would be very few. The one you just mentioned is a martyr; the one who dies in a plague, the one who dies of stomach disease, the one who dies under a collapsed building, the one who dies by drowning and also the woman who dies together is a martyr." People asked; "how a woman dies 'together'?" The Prophet (peace be upon Him and His Progeny) replied; "Her baby assumes an abnormal position in her womb and dies therein."

Chapter 56: How the Cot and Bier Should be Carried

باب كيف يحمل السرير والنعش

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((تحمل اليد اليمنى من الميت، ثم الرجل اليمنى، ثم اليد اليسرى، ثم الرجل اليسرى، ثم لا عليك أن لا تفعل ذلك إلا مرةً؛ فإذا حملت ثلاثاً فقد قضيت ما عليك، وكلما زدت فهو أفضل ما لم تؤذ أحداً)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said ; "The right front and the left front posts should be lifted first, then the right back and left back posts should be lifted, however, nothing is wrong if you lift all of the four posts once . If you carry the bier thrice on your shoulders, you have performed your duty. Giving support to the bier for more than that number is even better, provided you do not cause any affliction for the people present there."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام ((أن أسماء بنت عميسٍ رضي الله عنها أول من أحدث النعش)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , reported; "Asma Bint Umais (may Allah be pleased with her) was the first who used cot to carry the dead body."

Chapter 57: About the Funeral Prayer and on How to Recite therein

باب الصلاة على الميت، وكيف يقال في ذلك

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام ((أنه كبر أربعاً وخمساً وستا وسبعاً)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said : "He pronounced four, five, six and seven Takbeers in the funeral prayer."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام في الصلاة على الميت قال: ((تبدأ في التكبيرة الأولى بالحمد والثناء على الله تبارك وتعالى، وفي الثانية الصلاة على النبي صلى الله عليه وآله وسلم، وفي الثالثة الدعاء لنفسك وللمؤمنين والمؤمنات، وفي الرابعة الدعاء للميت والاستغفار له، وفي الخامسة تكبر، ثم تسلم)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said about the funeral prayer; "It (the funeral prayer) is initiated by praising and glorifying Allah in the first Takbeer, in the Second Takbeer peace and blessings upon the Prophet (peace be upon Him and His Progeny) are invoked, in the third Takbeer supplication is invoked for all the believing men and women, in the fourth Takbeer supplication is invoked for the deceased and after pronouncing the fifth (final) Takbeer, salutation is performed."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: ((إذا اجتمع جنائز رجالٍ ونساءٍ جعل الرجال مما يلي الإمام والنساء مما يلي القبلة)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said "If you have to perform the funeral prayer for men and women all together, the deceased males be placed next to the Imam, whereas the bodies of women should be placed towards the Qibla."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام ((أنه كان يرفع يديه في التكبيرة الأولى ثم لا يعود)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , used to raise his hands while pronouncing the first Takbeer and afterwards he would not raise them again.

سألت زيد بن علي عليه السلام عن الرجل يفوته شيءٌ من التكبير، قال: لا يكبر حتى يكبر الإمام، فإذا سلم الإمام قضى ما سبقه به الإمام تباعاً.

Abu Khalid said; "I asked Zaid bin Ali (as) about the person who misses any of Takbeers while offering the funeral prayer?" He replied; "He should not pronounce Takbeer following the Imam so much so the Imam pronounces Takbeer and has said salutation, the person should make up his missed Takbeers"

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام ((أنه كان إذا صلى على جنازة رجلٍ قام عند سرته، وإن كانت امرأةٌ قام حيال ثديها)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said "When Ali bin Abu Talib (as) used to lead the funeral prayer of some male deceased, he would stand in line with his naval; while leading the funeral prayer of some female deceased, he would stand in line with her chest."

Chapter 58: The Funeral Prayer of an Infant and of Suckling Child

باب الصلاة على الطفل، وعلى الصبي الصغير

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام أنه قال في السقط: ((لا يصلى عليه. قال: فإن كان تاما قد استهل واستهلاله صياحه وشهد على ذلك أربع نسوةٍ أو امرأتان مسلمتان ورث، وورث، وسمي، وصلي عليه؛ فإذا لم يسمع له استهلالٌ لم يورث، ولم يرث، ولم يسم، ولم يصل عليه)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said about the child who is delivered premature: "No funeral prayer is offered for him." Imam Ali bin Abu Talib (as) said; "If the child was delivered mature and it made a scream and four women or two Muslim women witnessed to its screaming, then the child will bear father's name and would be declared to be the son to his father and given a name and funeral prayer will be offered for him. If he was delivered stillborn and nobody heard his scream, he will neither bear his father's name, nor will he be declared son to his father, nor will he be given any name, nor will any funeral prayer be offered for him."

حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام أنه كان يقول في الصلاة على الطفل: ((اللهم اجعله لنا سلفاً وفرطاً وأجراً)).

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , used to recite this prayer while offering the funeral prayer for a child; "O Allah, make this child for us a precursor, a forerunner and a cause of reward."

باب من أحق أن يصلي على المرأة

Chapter: Who deserves the most to lead in the funeral prayer of a woman?

-حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام))في رجلٍ توفيت امرأته هل يصلي عليها؟ قال :لا عصبتها أولى بها.

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said " In reply to the question whether the husband should lead the funeral prayer of his wife? Ali (as) said, "No, rather her paternal relatives deserve the most."

وقال زيد بن علي عليهما السلام إذا توفيت المرأة صلى عليها أقرب الناس إليها من عصبتها وليس لزوجها أن يصلي عليها إلا أن يأذن له عصبتها.

Imam Zaid bin Ali (as) said, "If a woman dies, the one who is closest among her paternal relatives should lead in her funeral prayer. Her husband does not deserve leading her funeral prayer until he is granted with the permission by her paternal relatives."

وقال زيد بن علي عليهما السلام :كانت تحت أبي عليه السلام امرأةٌ من بني سليمٍ فاستأذن أبي عصبتها في الصلاة عليها، فقالوا :صل رحمك الله تعالى.

Imam Zaid bin Ali (as) said, "My father had married a woman of Bani Salim. He sought permission (when she died) from her paternal relatives for leading in the prayer of her funeral. They granted the permission and said, 'May Allah have Mercy upon you! You may lead the prayer."'

باب من تكره الصلاة عليه ومن لا بأس بالصلاة عليه

Chapter: About the one for whom offering of funeral prayer is disliked, and the one for whom nothing wrong in offering the prayer.

-حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: أتى رجلٌ إلى النبي صلى الله عليه وآله وسلم وهو شاب من أهل الكتاب فأسلم وهو أغلفٌ، فقال له رسول الله صلى الله عليه وآله وسلم :اختتن، فقال :إني أخاف على نفسي، فقال صلى الله عليه وآله وسلم :إن كنت تخاف على نفسك فاترك، فمات وصلى عليه وأهدى له فأكل.

Narrated Zaid bin Ali (as) that Ali bin Abi Talib (as) reported, "A young man came to the Prophet (peace be upon Him and His Progeny) and embraced Islam. The young man was not circumcised. The Prophet (peace be upon Him and His Progeny) told him to get circumcised. He said, 'I am afraid (if circumcised) death will approach me.' The Prophet (peace be upon Him and His Progeny) said, 'If you are afraid of death, then leave it.' He refrained himself from circumcision. Then (after some time) he died. The Prophet (peace be upon Him and His Progeny) offered the funeral prayer for him. He (when alive) offered a gift to the Prophet (peace be upon Him and His Progeny) and the Prophet (peace be upon Him and His Progeny) ate his gift."

-180حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال :لا يصلى على الأغلف؛ لأنه ضيع من السنة أعظمها إلا أن يكون ترك ذلك خوفاً على نفسه .

Ali bin Abi Talib (as) said, "You must not offer the funeral prayer for an uncircumcised person, because he has omitted one of the major Sunnahs except for he has left out this Sunnah because of the fear of death."

سألت زيد بن علي عليهما السلام عن الصلاة على ولد الزنا والمرجوم في الزنا والمغرم الذي عليه الدين، فقال :صل عليهم وكفنهم ووارهم في حفرتهم فالله تعالى أولى بهم فإن لم تفعلوا ذلك فإلى من تولونهم إلى اليهود أم إلى النصارى.

Abu Khalid said, "I asked Imam Zaid bin Ali (as) about offering of the funeral prayer for an illegitimate child or for the one convicted of the liability of Hudd (punishment set by Allah) or for the debtor?" He (Imam Zaid (as)) replied, "Offer a funeral prayer for them, enshroud and bury them! For Allah has more right of dealing with them. If you would leave out these rituals, whom would you hand them over to, Jews or Christians?"

وقال زيد بن علي عليهما السلام :لا تصل على المرجئة، ولا القدرية، ولا على من نصب لآل محمدٍ حرباً، إلا أن لا تجد بدا من ذلك.

Imam Zaid bin Ali (as) asserted, "Do not offer a funeral prayer for Marj'a, Qadriya fractions and for those who fought against Al-e Muhammad (progeny of the Prophet) except for you have no other choice."

باب كيف يوضع الميت في اللحد

Chapter: How to put the dead body into the grave

-181حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال :يسل الرجل سلا ويستقبل بالمرأة استقبالاً ويكون أولى الناس بالرجل في مقدمه وأولى الناس بالمرأة في مؤخره .

Ali bin Abi Talib (as) said, "The male's dead body should be entered into the grave either from the head side or from the leg side of the grave, while the dead body of a female should be entered into the grave from the Qiblah side. The closest relative of the deceased male should stand by his head-side, while the closest relative of the deceased female should stand by her foot-side."

-182حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال :آخر جنازةٍ صلى عليها رسول الله صلى الله عليه وآله وسلم جنازة رجلٍ من ولد عبد المطلب كبر عليها أربع تكبيراتٍ، ثم جاء حتى جلس على شفير القبر، ثم أمر بالسرير فوضع من قبل رجلي اللحد، ثم أمر به فسل سلا، ثم قال صلى الله عليه وآله وسلم :ضعوه في حفرته لجنبه الأيمن مستقبل القبلة، وقولوا :باسم الله وبالله وفي سبيل الله وعلى ملة رسول الله صلى الله عليه وآله وسلم، لا تكبوه لوجهه، ولا تلقوه لقفائه، ثم قولوا :اللهم لقنه حجته، وصعد بروحه، ولقه منك رضواناً، فلما ألقي عليه التراب قام رسول الله صلى الله عليه وآله وسلم فحثى في قبره ثلاث حثياتٍ ثم أمر بقبره فربع ورش عليه قربةٌ من ماءٍ، ثم دعا بما شاء الله أن يدعو له، ثم قال :اللهم جاف الأرض عن جنبه، وصعد روحه، ولقه منك رضواناً.
فلما فرغنا من دفنه جاءه رجلٌ، فقال :يا رسول الله إني لم أدرك الصلاة عليه أفأصلي على قبره؟ قال :لا، ولكن قم على قبره فادع لأخيك وترحم عليه واستغفر له .

Narrated Zaid bin Ali (as) said that Ali bin Abu Talib (as) reported, "The last funeral prayer offered by the Prophet (peace be upon Him and His Progeny) was of a man belonged to Bani Abdul Muttalib. The Prophet (peace be upon Him and His Progeny) pronounced four Takbeers upon the deceased. Thereupon he sat by the side of the grave and told (the people) to place the bier at the side of the grave. As per the Prophet's command, the dead body was entered from the leg side of the grave. After this the Prophet (peace be upon Him and His Progeny) told the people to lay the body down on his right side and to turn his face towards the Qiblah. He asked them to recite this supplication (while placing the deceased into the grave); translation: In the name of Allah and with his aid, on the religion (Deen) of the Messenger of Allah, I place him in the grave. Then the Prophet (peace be upon Him and His Progeny) said, 'Do not lay him upside down neither on his back, and recite this supplication: 'O Allah! Remind him of Your Authority, raise his soul and meet him with Bliss.' When the soil had been put on his grave, the Prophet (peace be upon Him and His Progeny) stood up and dropped three handfuls of dust on the grave. As per the command of the Prophet (peace be upon Him and His Progeny) they gave a quadrangular shape to the grave and a musk full of water was sprinkled over it. After that, whatever the will of Allah was, the Prophet (peace be upon Him and His Progeny) prayed for them and pronounced this supplication: 'O Allah! Widen the earth beneath him, raise his soul and meet him with blessing.'" When we had buried him, a man came to the Prophet (peace be upon Him and His Progeny) and said, 'O prophet of Allah (peace be upon him)! I could not attend his funeral prayer, should I offer the funeral for him at his grave?' The Prophet (peace be upon Him and His Progeny) said, 'No, but pray for your brother by standing at his grave, invoke Allah for His blessings and beseech forgiveness for the deceased.'

باب السير بالجنازة والقيام إليها، وكيف يفعل من لقيها

Chapter: Following the funeral, standing for it and what should one day on joining the funeral procession

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام انه كان يمشي حافيا في خمسة مواطن، وقال هي من مواطن الله عزوجل إذا عاد مريضا وإذا اشيع جنازة وفي العيدين وفي الجمعة.

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , **" He used to walk barefooted in five stances; he said " these are from Allah's stances , when visiting the sick , attending a funeral , in Eids and in Friday .**

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كان إذا سار بالجنازة سار سيرا بين السيرين ليس بالعجل ولا بالبطئ.

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said "He would adopt a middling speed while following the funeral procession, i.e. his walking pace would neither be very fast nor very slow."

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: قام رسول الله صلى الله عليه وآله إلى الجنازة ثم نهانا عنه وقال انه من فعل اليهود.

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said "Allah's Apostle (peace be upon him) stood up for a funeral but thereupon forbade us (from standing) and said, 'This is the act of Jews.'"

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: إذا لقيت جنازة فخذ بجوانبها وسلم على أهلها فانه لا يترك ذلك الا عاجز.

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said , "On joining the funeral procession, grab the post of the bier (give it a support on your shoulders) and greet the people attending the funeral procession. For surely only a timid person would leave out these actions."

باب الصياح والنوح

Chapter: Crying and Wailing Over the Dead

187-حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال :قال رسول الله صلى الله عليه وآله وسلمليس منا من حلق، ولا من سلق، ولا من خرق، ولا من دعا بالويل والثبور .

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said "Whosoever shaves his head, cries and wails, tears his neckband and calls out death and destruction, is not one of us."

وقال زيد بن علي عليهما السلام :السلق :الصياح، والخرق :خرق الجيب، والحلق :حلق الشعر.

Imam Zaid bin Ali (as) said, "(the Arabic words) SALAQ means crying and wailing, KHARAQ means tearing of neckband and ALAQ means shaving the head."

188-حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام أن النبي صلى الله عليه وآله وسلم))نهى عن النوح.((

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said "The Prophet of Allah (peace be upon Him and His Progeny) forbade to wail over the dead."

باب توجيه الميت إلى القبلة

Chapter: Turning the face of deceased towards the Qiblah

189-حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال)) :دخل رسول الله صلى الله عليه وآله وسلم على رجلٍ من ولد عبدالمطلب وهو يجود بنفسه وقد وجهوه لغير القبلة، فقال صلى الله عليه وآله وسلم :وجهوه إلى القبلة، فإنكم إذا فعلتم ذلك أقبلت الملائكة عليه وأقبل الله عليه بوجهه فلم يزل كذلك حتى يقبض، قال :ثم أقبل رسول الله صلى الله عليه وآله وسلم يلقنه لا إله إلا الله، وقال :لقنوها موتاكم فإنه من كانت آخر كلامه دخل الجنة.

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said "Allah's Apostle (peace be upon Him and His Progeny) went to one of the descendants of Abdul Muttalib. This man was in the agony of death. People had turned his face to the side other than the Qiblah. Upon this the Prophet (peace be upon Him and His Progeny) said, 'Turn his face towards the Qiblah. If you do so, for surely angels will become attentive to him and Allah will draw His attention with Mercy.' The man remained in the same position till death approached him." Ali bin Abi Talib (as) said, "The Prophet (peace be upon Him and His Progeny) drew his attention upon this man and prompted him to recite 'La ilaha illalah' (Translation: I declare there is no god but Allah). The Prophet (peace be upon Him and His Progeny) said, 'Urge your dying people to recite the Kalimah. For surely whosoever utters Kalimah as his/her last words, will enter the Paradise.'"

باب المحرم يموت كيف حكمه؟!

Chapter: Ruling regarding the one who dies in the state of Ihram

-190حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال : إذا مات المحرم غسل، وكفن، وخمر رأسه ووجهه، فإن كان أصحابه محرمين، لم يمسوه طيباً، وإن كانوا أحلاءً يمسوه الطيب .وقال :إذا مات فقد ذهب إحرامه.

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said "If someone, wearing the ihram, dies (while performing Hajj or offering Umrah), his body should be washed, enshrouded and his face be covered. If his companions are (also) in a state of ihram, they should not perfume the deceased. However, if they are not wearing ihram, they should perfume him." Ali bin Abi Talib (as) said, "When he is dead, he is out of the state of ihram."

باب غسل النبي وتكفينه صلى الله عليه وآله وسلم

Chapter: The washing and the sacred shroud of the Prophet (peace be upon Him and His Progeny)

-191حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال)) :لما قبض رسول الله صلى الله عليه وآله وسلم اختلف أصحابه أين يدفن؟ فقال علي عليه السلام :إن شئتم حدثتكم .فقالوا :حدثنا يا أبا الحسن؟ .قال :سمعت رسول الله صلى الله عليه وآله وسلم يقول :لعن الله اليهود والنصارى كما اتخذوا قبور أنبيائهم مساجد؛ إنه لم يقبض نبي إلا دفن مكانه الذي قبض فيه.((قال)) :فلما خرجت روحه صلى الله عليه وآله وسلم من فيه، نحوا فراشه، ثم حفروا موضع الفراش، فلما فرغوا قالوا :ما ندري أنلحد أم نضرح؟ فقال علي عليه السلام :سمعت رسول الله صلى الله عليه وآله وسلم يقول :اللحد لنا والضرح لغيرنا؛ فألحدوا للنبي صلى الله عليه وآله وسلم.((

Imam Zaid bin Ali narrated from his father , from his grandfather that Imam Ali bin Abi-Talib , peace be upon them , said , "When the Prophet (peace be upon Him and His Progeny) had passed away, the Companions differed about where to bury him. Ali bin Abi Talib (as) said, 'should I narrate a saying of the Prophet (peace be upon Him and His Progeny) to you?' The companions said, Tell us, O Abu Al-Hassan? Ali bin Abi Talib (as) narrated, 'I heard the Prophet (peace be upon Him and His Progeny) saying: May the curse of Allah be upon Jews and Christians for taking the graves of their Prophets as their places of worship. For surely no Prophet has been taken (in death) except that he was buried in the spot where he was taken.' Ali bin Abi Talib (as) said, 'When the sacred soul of the Prophet (peace be upon Him and His Progeny) had departed, his death bed was drawn to a corner of the house. After that, the grave was dug at the place of his bed. When the people had finished, they said, 'We do not know as to build a grave with a niche on its side or a regular grave for the Prophet? (Peace be upon Him and His Progeny)' Ali bin Abi Talib (as) said, 'I heard the Prophet (peace be upon Him and His Progeny) saying: 'The grave is for us while the grave with a niche is for others.' Then the companions dug a grave (without a niche) for the Prophet (peace be upon Him and His Progeny)."

-192حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال)) :لما أخذنا في غسل رسول الله صلى الله عليه وآله وسلم سمعت منادياً ينادي من جانب البيت :لا تخلعوا القميص .قال :فغسلنا رسول الله صلى الله عليه وآله وسلم وعليه القميص؛ فلقد رأيتني أغسله وإن يد غيري لتردد عليه، وأني لأعان على تقليبه، ولقد أردت أن أكبه، فنوديت أن لا تكبه.((

Narrated Imam Zaid bin Ali (as) that Ali bin Abi Talib (as) reported, "When we started washing the Prophet (peace be upon Him and His Progeny), I heard a voice from a corner of the house which said, 'do not remove the shirt!' We washed the Prophet (peace be upon Him and His Progeny) without removing his shirt. I observed some other hand, besides me, was also rubbing the Prophet's (peace be upon Him and His Progeny) body and helping in turning his sides. When I intended to turn the Prophet

(peace be upon Him and His Progeny) upside down, I was called out (by the same mysterious voice); 'do not turn him upside down!'"

193-حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام، قال)) :كفنت رسول الله صلى الله عليه وآله وسلم في ثلاثة أثوابٍ؛ ثوبين يمانيين، أحدهما سحقٌ، وقميصٌ كان يتجمل به.((

Narrated Imam Zaid bin Ali (as) that Ali bin Abi Talib (as) reported, "The Prophet of Allah (peace be upon Him and His Progeny) was enshrouded in three pieces of cloth; two of them were from Yemen; one being used, and a shirt that the Prophet (peace be upon Him and His Progeny) used to put on."

باب المسك في الحنوط

Chapter: Mixing musk in the fragrance for the dead body

194-حدثني زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال)) :كان عند علي عليه السلام مسكٌ فضل من حنوط رسول الله صلى الله عليه وآله وسلم فأوصى أن يحنط به.((

Narrated Imam Zaid bin Ali (as) that Ali bin Abi Talib (as) had residue of the scent applied on the sacred dead body of the Prophet (peace be upon Him and His Progeny). He left a will that this scent be put on his body (when death would take him).

قال زيد بن علي عليهما السلام :تجمر أكفان الميت، ولا يتبع إلى قبره بمجمرةٍ؛ فإنه يكره أن يكون آخر زاده النار.

وقال زيد بن علي عليه السلام :لا بأس بالحنوط على الأكفان والنعش.

Narrated Imam Zaid bin Ali (as) that the shrouds of the dead be given incense but it should not be carried to the grave along with the bier. He considered it disliked carrying fire as a very last provision for the deceased. Imam Zaid bin Ali (as) said, "There is nothing wrong in perfuming the dead and shrouds (biers)."

باب اليهودية تموت وفي بطنها ولد مسلمٍ والمرأة تموت وفي بطنها ولد حي

Chapter: If a Jewish woman dies while carrying the Muslim baby in her womb and (also) if a woman dies carrying an alive child

قال :وقال زيد بن علي عليه السلام :إذا ماتت الذمية، وفي بطنها ولد مسلمٍ من زوجٍ لها مسلمٍ، دفنت بين مقابر المسلمين وبين مقابر أهل الذمة.

Imam Zaid bin Ali (as) said, "If a non-Muslim (Zimmi) woman dies carrying a child of her Muslim husband, she should be buried between the graves of the Muslims and non-Muslims."

-وقال زيد بن علي عليه السلام في المرأة تموت وفي بطنها ولدٌ حي، فقال :يشق بطنها ويستخرج الولد فإن الله عز وجل يقول :**(وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعاً)**]المائدة.[32:

Imam Zaid bin Ali (as) asserts about the woman who dies carrying an alive child within her womb that the child should be taken out through abdominal incision. For surely Allah says: 'whoever saves single life – it is as if he had saved mankind entirely.' [Surat Al-Mā'idah:32]

باب عيادة المريض:

Chapter: Visiting the sick; page 119

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله من مرض ليلة واحدة كفرت عنه ذنوب سنة فإذا عوفي المريض من مرضه تحاتت خطاياه كما تتحات ورق الشجر اليابس في اليوم العاصف.

On the authority of Ali bin Abu Talib (may Allah be pleased with him), Imam Zaid bin Ali (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Whoever remains sick for one night; his sins for one year will be removed. When the patient is recovered from the illness; his sins are removed as the strong wind of the day sheds dry leaves off the tree."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله من عاد مريضا كان له مثل اجره وكان في خرفة الجنة حتى يرجع.

On the authority of Ali bin Abu Talib (may Allah be pleased with him), Imam Zaid bin Ali (may Allah be pleased with him) narrated that the Holy Prophet (peace be upon him) said, "The one who visits a sick person; earns reward equal in proportion to the reward of the sick. He remains busy, picking up the heavenly fruits, till he returns home."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله عودوا مرضاكم واشهدوا جنائزكم وزوروا قبور موتاكم فان ذلك يذكركم الآخرة.

Zaid bin Ali (may Allah be pleased with him) reported on the authority of Ali bin Abu Talib (may Allah be pleased with him) that the Prophet (peace be upon him) said, "visit the sick (to enquire after their health), attend funerals and visit the graves of your dead; for surely they remind of the hereafter."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: مرضت فعادني رسول الله صلى الله عليه وآله، فقال قل اللهم اني أسألك تعجيل عافيتك وصبرا على بليتك وخروجا إلى رحمتك فقلتها، فقمت كأنما نشطت من عقال.

On the authority of Ali bin Abu Talib (may Allah be pleased with him), Imam Zaid bin Ali (may Allah be pleased with him) narrated, "Ali bin Abu Talib (may Allah be pleased with him) said: I was sick and the Messenger of Allah (peace be upon him) visited to enquire after my health. The Prophet (peace be upon him) said, 'O Allah! I beseech You for the quick relief from the sickness, patience in misery and that I should come out to seek Your Mercy.' I felt relief from the sickness and sprang and got up as if I had been untied of a hobble ."

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: دخل رسول الله صلى الله عليه وآله على رجل من الانصار مريض يعوده، فقال يا رسول الله أدع الله لي فقال صلى الله عليه وآله قل أسأل الله العظيم رب العرش العظيم وأسأل الله الكبير، فقالها ثلاث مرات فقام كأنما نشط من عقال .

Narrated Imam Zaid bin Ali (may Allah be pleased with him) that Ali bin Abu Talib (may Allah be pleased with him) reported, "Allah's Apostle (peace be upon him) visited a sick Helper (Ansari). He entreated, 'O Prophet of Allah (peace be upon him)! Pray to Allah for me.' The Prophet (peace be upon him) said, 'supplicate this prayer: I beseech Allah the most High, the Lord of the Throne, the Exalted. And I beseech Allah the Greatest.' He repeated these words thrice and stood up as if he had got untied of a hobble ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله، الاجر على قدر المصيبة فمن اصيب بمصيبة فليذكر مصيبته بي فانكم لن تصابوا بمثلي صلى الله عليه وآله.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) informed, "Allah's Apostle (peace be upon him) said: Reward (Sawab) is granted in proportion to the misery. Whoever of you befalls a calamity, he should remember my pains, for surely you have not been inflicted as severely as I do."

حدثني أمير المؤمنين أبو الحسين زيد بن علي عن أبيه عن جده عن امير امير المؤمنين علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله وسلم لاصحابه من أكيس الناس، قالوا الله ورسوله أعلم، فقال صلى الله عليه وآله أكثرهم ذكرا للموت وأشدهم له استعدادا.

Narrated Imam Zaid bin Ali (may Allah be pleased with hi) that Ali bin Abu Talib (may Allah be pleased with him) reported, "The Messenger of Allah (peace be upon him) asked his companions: Who is wise? The companions replied: Allah and His Prophet (peace be upon him) know the best. The Prophet (peace be upon him) said, 'The one who often remembers death and endeavors to prepare for it.'"

باب مسائل من الصلاة:

Chapter: Some Prayer Issues

قال سألت زيدا بن علي عليهما السلام عن المرأة تصلي في وسط الصف، فقال تفسد صلاة من عن يمينها وعن شمالها ومن خلفها .

Abu Khalid said, "I asked Imam Zaid bin Ali (may Allah be pleased with him) about the woman who offers her prayer in the middle of the row (of congregation)?" He replied, "The prayer shall become annul of all those standing on her right and left sides and also of those standing at her back and in front of her."

وسألت زيدا بن علي (ع م) عن الرجل يدرك مع الإمام ركعة وعلى الإمام سجود السهو، فقال عليه السلام يسجد مع الإمام ثم ينهض ويقضي.

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with her) about that person who finds one raka't in the lead of the Imam under the obligation of the prostration of forgetfulness?

He replied, "The person (late joiner) observes the prostration of forgetfulness along with the leader (imam) and then makes up the remaining prayer."

وسألته عليه السلام عن المسافر يصلي بالمقيمين والمسافرين ركعة فيحدث على الإمام حدث من رعاف فيقدم رجلا من المقيمين فيصلي بهم باقي صلاة المسافر ثم يقدم رجلا من المسافرين فيسلم بهم ثم يقوم المقيمون فيقضون ما بقي عليهم من صلاتهم ولا يؤمهم أحد منهم .

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him) about the traveler who leads in the prayer to the mixed group of travelers and settlers and the Imam invalidates his ablution because of the nosebleed? He (Imam Zaid) replied, "He appoints one of the settler worshipers as their leader who leads them in the remaining prayer of the traveler. Thereupon, he appoints one of the travelers as their leader who makes them salute and the settlers rise up to complete their prayer without appointing any leader."

سألت زيدا بن علي (ع م) عن اللحن في الصلاة، فقال يقطع الصلاة .

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah pleased with him), about making mistakes in the recitation? He replied, "It (the flawed recitation) invalidates the prayer."

وسألت زيدا بن علي (ع م) عن الرجل يسلم عليه في الصلاة فيسهو فيرد السلام، فقال تنتقض صلاته .

I asked Imam Zaid bin Ali (may Allah be pleased with him) about the one who is saluted in the prayer and, by mistake, replies the salutation? Imam Zaid said, "His prayer is nullified."

وسألت زيدا بن علي عليهما السلام عن الرجل يتوضأ وعليه الخاتم، فقال يحرك الخاتم في يده . ، وسألت زيدا بن علي (ع م) هل على الرجل ان يخلل لحيته في الوضوء للصلاة، فقال لا ينبغي له ان يقصر في ذلك .

I asked Imam Zaid bin Ali (may Allah be pleased with him) about the one who performs ablution wearing a ring? He said, "He should move the ring on his hand." I asked Imam Zaid bin Ali (may Allah be pleased with him); "Is it obligatory for a man to pass wetted hand through his beard?" Imam Zaid said, "One should never overlook this action."

وسألت زيدا بن علي عليهما السلام عن الدعاء في الصلاة، فقال ادع في التشهد بما أحببت إذا كان ذلك مما يكون مثله في القرآن .

I asked Imam Zaid bin Ali (may Allah be pleased with him) about supplicating in the prayer? He said, "You may supplicate any prayer of your choice related to Quran in tashahhud."

وسألت زيدا بن علي عليهما السلام عن السعي إلى الجمعة، فقال ليس يجب عليك السعي إلى أئمة الفسقة انما يجب عليك ان تسعى إلى أئمة الهدى .

I asked Imam Zaid bin Ali (may Allah be pleased with him) about leaving for offering the Friday prayer?

He said, "It is not obligatory for you to go to the depraved Imams; it is obligatory for you to go to the righteous imams."

وسألت زيدا بن علي (ع م) عن الصلاة والإمام يخطب يوم الجمعة، فقال من السنة ان تستمع وتنصت فإذا صليت لم تستمع ولم تنصت

I asked (Abu Khalid) Imam Zaid bin Ali (may Allah be pleased with him) about offering prayer on the Friday during the Sermon (Khutba)? He said, "Remaining silent and listening to the sermon (khutba) is sunnah ; you will not remain silent nor listen to the sermon if you offer prayer."

وسألت زيدا بن علي عليهما السلام عن الصلاة خلف من لا يجهر فقال عليه السلام جائز، فقلت فالصلاة خلف من قد مسح، فقال لا تجزئك، قلت فان صليت خلفه وقد تطهر وغسل رجليه، فقال تجزئك، قلت فان كان ممن يرى المسح ولا أدري أمسح ام غسل رجليه، فقال لا أحب الصلاة خلفه.

I asked Imam Zaid bin Ali (may Allah be pleased with him) about offering prayer in the imamate of the one who does not recite with louder voice? He said, "It is permissible." I asked about offering prayer in the lead of the one who has wiped his feet? He said, "It is not permissible for you." I asked, "If I offer prayer in the lead of the one who has performed ablution and washed his feet?" He said, "It is permissible for you." I asked, "If he (the imam) considers wiping feet permissible and I am not sure if he has wiped his feet or washed them?" He said, "I do not consider proper offering prayer in the lead of such a person."

سألت زيدا بن علي عليهما السلام عن الصلاة في البيع والكنائس، فقال صل فيهما وما يضرك.

I asked Imam Zaid bin Ali (may Allah be pleased with him) about offering prayer in the worship places of Jews and that of Churches? He said, "There is no harm for you in offering of prayer in those places."

سألت زيدا بن علي (ع م) عن الامي الذي لا يحسن القراءة كيف يصلي، فقال يسبح ويذكر الله سبحانه وتعالى ويجزيه ذلك، قلت فالاخرس ، قال عليه السلام يصلي راكعا وساجدا ويجزيه ما في قلبه .

I asked Imam Zaid bin Ali (may Allah be pleased with him) about an illiterate who cannot recite (the Quran) in correct manner as to how should he offer his prayer? He said, "Pronouncing 'Subhan Allah' and remembering Allah (in his prayer) is permissible for him." I asked, "What about a dumb person?" He said, "He offers his prayer only by bowing and prostrating himself; his intention suffices him."

سألت زيدا بن علي (ع م) عن التطوع جالسا، فقال عليه السلام حسن، قلت فكيف أجلس في صلاتي، قال كما تجلس إذا صليت قائما.

I asked Imam Zaid bin Ali (may Allah be pleased with him) about offering the voluntary prayer (Nafl) in sitting position? He said, "It is good." I asked again; how should I sit in my (voluntary) prayer? He replied, "The same way you sit while offering prayer in standing posture."

سألت زيدا بن علي (ع م) عن المرأة كيف تجلس في الصلاة، فقال تجتمع وتضم رجليها.

I asked Imam Zaid bin Ali (may Allah be pleased with him) about woman as to how should she sit in her prayer? He replied, "By drawing herself together and keeping her feet close to each other."

سألت زيدا بن علي عليهما السلام عن النوم في الصلاة، فقال عليه السلام لا ينقض الوضوء.

I asked Imam Zaid bin Ali (may Allah be pleased with him) about falling asleep while offering prayer? He said, "Falling asleep while offering prayer does not invalidate ablution."

سألت زيدا بن علي عليهما السلام عن الرجل ينسى القنوت في الفجر حتى يركع ثم يرفع رأسه، فقال لا يقنت بعد ذلك، قلت فهل عليه سجدتا السهو، فقال لا، قلت فان نسي قنوت الوتر حتى يركع، قال يقنت بعد الركوع، قلت فان ذكره وقد سجد، قال لا يقنت وعليه سجدتا السهو .

I asked Imam Zaid bin Ali (may Allah be pleased with him) about the person who forgets reciting Qunut in the Morning (Fajr) prayer, so much so he bows himself and lifts his head? He said, "He should not recite Qunut thereafter." I asked; "If two forgetful prostrations are obligatory for him?" He said, "No." I asked, "If he forgets reciting Qunut in Witr prayer so much so he adopts the bowing posture?" He said, "He should recite Qunut after rising from the bowing position." I asked, "If he recalls after performing prostration?" He said, "He should not recite Qunut, two forgetfulness prostrations are obligatory for him."

وقال عليه السلام انما القنوت في الفجر دعاء وليس عليه في ذلك سهو. وسألته عليه السلام عن الاذان في السفر، فقال مثله في الحضر، وان أذنت للفجر وأقمت لباقي الصلاة أجزاك. وسألته عليه السلام عن الرجل ينسى صلاة ثم يذكرها في وقت آخر بأيهما يبدأ، فقال عليه السلام الاولى فالاولى قلت فان بدأ بهذه، فقال لا تجزئه الا ان يكون يخاف فوتها.

I asked Imam Zaid bin Ali (may Allah be pleased with him) about calling to prayer (Adhan) while in journey? He said, "It is pronounced the same way you do in your locality. It is even permissible for you to call to the Fajr prayer and afterwards pronounce only Iqamah for the rest of the prayers." I asked Imam Zaid bin Ali (may Allah be pleased with him) about the person who forgets offering prayer and recalls at the final moments of the prayer as to which prayer should he offer first? He said, "He should offer his former prayer first and then the later." I asked, "If he offers the later first?" He said, "Unless he fears lest he should miss his current prayer, it is not permissible for him."

قال أبو خالد رحمه الله سمعت زيدا عليه السلام يقرأ عليهم ولا الضالين بالرفع وكان يقرأ مالك يوم الدين وكان إذا صلينا خلفه سمعنا وقع دموعه على الحصير. وسمعته عليه السلام يقرأ اقتربت فرتلها وقرأها قراءة لا يسمعها فرح ولا محزون الا أقرحت قلبه فمرض من أصحابه رجل من طي من وجدان تلك القراءة فدفناه بعد ايام فصلى عليه ثم قال عليه السلام هذا قتيل القرآن وشهيد الرحمن لقد أمسيت مغتبطا وما أزكى على الله عزوجل احدا.

Abu Khalid said, "I heard Imam Zaid bin Ali (may Allah be pleased with him) reciting,Ala'ihim Wall'adda Leen with 'PAISH' (of MEEM). When he used to recite 'Malike Youmid'deen' we would hear his tear drops falling on the mat. I also heard him reciting 'AQT"RABAT" with elegance and by giving proper pause to it. He recited in such a manner that the heart of every glad and dismal person affected by it. One of his companions belonged to the tribe 'Tayy' fell ill because of his recitation. After few days (he died and) we buried him. Imam Zaid (may Allah be pleased with him) led his funeral prayer and said, 'he is the MAQTOOL (one who is killed) of the Quran and martyr of Rehamn. You spent an enviable night and no one is more noble and righteous for Allah than this man."'

(Book: Rulings of Zakat (Obligatory Charity)

باب زكاة الإبل السائمة :

(Chapter: Zakat on the grazing camels (in postures)

قال إبراهيم بن الزبرقان التيمي، حدثنا أبو خالد عمرو بن خالد الواسطي عن زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: ليس في أقل من خمس ذود من الابل صدقة فإذا بلغت خمسا ففيها شاة،ثم لا شئ فيها فإذا بلغت عشرا ففيها شاتان، فإذا بلغت خمس عشرة ففيها ثلاث شياة، فإذا بلغت عشرين ففيها اربع شياة، فإذا بلغت خمسا وعشرين ففيها خمس شياة، فإذا زادت واحدة ففيها ابنة مخاض فان لم تكن ابنة مخاض فابن لبون ذكر وهو أكبر منها بعام إلى خمس وثلاثين فإذا زادت واحدة على خمس وثلاثين ففيها ابنة لبون إلى خمس واربعين فإذا زادت واحدة على الخمس واربعين ففيها حقة إلى ستين فإذا زادت على الستين واحدة ففيها جذعة إلى خمس وسبعين، فإذا زادت واحدة على الخمس وسبعين ففيها ابنتا لبون إلى تسعين، فإذا زادت على التسعين واحدة ففيها حقتان طروقتا الفحل إلى عشرين ومائة، فإذا كثرت الابل ففي كل خمسين حقة .

Abrahim bin Zubair said that Abu Khalid narrated to us on the authority of Imam Zaid bin Ali (may Allah be pleased with him) and he on the authority of his grandfather who reported that Ali bin Abu Talib (may Allah be pleased with him) said, "No Zakat is due on less than five camels. If the number of the camels is increased to five, one goat is due and no more than that. If the number of camel reaches to ten, two goats be given as Zakat on them, three goats are due on fifteen, four on twenty, five on twenty five camels. If one more camel is added to twenty-five (to make it twenty six), one bint makhadh (a one year old she-camel in its second year) is due and same applies for the number of camels up to thirty-five. If one does not own a bint makhadh, he should give one male ibn laboon, the camel one year older than bint makhadh. One bint laboon is due as Zakat on thirty-six to forty-five camels, one Huqqah (the female camel which has entered into the fourth year) is due on forty-six to sixty camels, one Jaz'ah (the female camel which has entered into the fifth year) is zakat on sixty-one to seventy-five camels, two bint laboon are due on seventy-six to ninety camels, two Huqqahs, that are able to mate with male-camels, are due on ninety-one to one hundred and twenty camels. If the number of camels increases, one huqqah is due on the increment of every fifty camels".

= حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: ليس في الابل العوامل والحوامل صدقة.

Narrated Zaid bin Ali (may Allah be pleased with him) that Ali bin Abu Talib (may Allah be pleased with him) observed, "No Zakat is due on the pregnant camels and that possessed to carry load and to do other works".

حدثني زيد بن علي ابيه عن جده عن علي (ع م) قال: إذا لم يجد المصدق السن التى تجب في الابل أخذ سنا فوقها ورد عليه شاة أو عشرة دراهم.

Narrated Zaid bin Ali (may Allah be pleased with him) that Ali bin Abu Talib (may Allah be pleased with him) said, "If the recipient of Zakat does not receive the due camel for the current year, he should acquire one year older camel in age and should return a goat or pay 10 Dirham back to the giver".

باب زكاة البقر:

Chapter: Zakat on Cows

حدثني زيد بن علي ابيه عن جده عن علي عليهم السلام قال: ليس فيما دون الثلاثين من البقر شئ فإذا بلغت ثلاثين ففيها تبيع حولي جذع أو جذعة إلى اربعين فإذا بلغت اربعين ففيها مسنة إلى الستين فإذا بلغت ستين ففيها تبيعان إلى سبعين فإذا بلغت سبعين ففيها مسنة وتبيع إلى ثمانين، فإذا بلغت ثمانين ففيها مسنتان إلى تسعين، فإذا بلغت تسعين ففيها ثلاث تبايع إلى مائة، فإذا بلغت مائة ففيها مسنة وتبيعان ، فإذا كثرت البقر ففي كل ثلاثين تبيع أو تبيعة وفي كل اربعين مسنة.

Narrated Imam Zaid bin Ali (may Allah be pleased with him) that Ali bin Abu Talib (may Allah be pleased with him) said, "No Zakat is due on less than thirty cows. When the number of cows reaches to thirty, one 1- year old (which has stepped into second year) male or female Tab'hi should be given as Zakat until the number of cow remains less than forty. When the number of cows is forty, one Masna (that has entered into third year) is given as zakat until the number of cows remains less than sixty. When the count is sixty, two tabi'h of them will be given as zakat until the number remains less than seventy. When the number touches seventy, one masnah and one tabi'h are due as zakat until the number remains less than eighty. When the number reaches to eighty, two masnah of them until the count remains less than ninety. When the cows are ninety in number three tabi'h of them are due as zakat until the number remains less than hundred. When the number of cows is one hundred, one masnah of them and two tabihein are five as zakat. When the number of cows is much, one tabi'h (male) or tabi'ha (female) is the zakat for every additional thirty and a masanah for every additional forty cows".

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: ليس في البقر الحوامل والعوامل صدقة وانما الصدقة في الراعية.

Narrated Zaid bin Ali (may Allah be pleased with him) that Ali bin Abu Talib (may Allah be pleased with him) said, "No zakat is payable on the load carrying and working cows. It is due only on grazing cows".

باب زكاة الغنم:

Chapter: Zakat on Goats

حدثني زيد به علي عن أبيه عن جده عن علي (ع م) قال: ليس في أقل من اربعين شاة من الغنم شئ، فإذا كانت اربعين ففيها شاة إلى عشرين ومائة، فإذا زادت على عشرين ومائة واحدة ففيها شاتان إلى مائتين، فإذا زادت واحدة على المائتين ففيها ثلاث شياة إلى ثلاث مائة فإذا زادت على ثلاث مائة فليس في الزيادة شئ حتى تبلغ اربعمائة، فإذا بلغت اربعمائة ففيها اربع شياة فإذ كثرت الغنم ففي كل مائة شاة شاة.

Narrated Zaid bin Ali (may Allah be pleased with him) that Ali bin Abu Talib (may Allah be pleased with him) said, "There is nothing (no Zakat payable) on goats less than forty in number. When forty gets completed, one goat is due as Zakat to the number (of goats) reaches up to one hundred and twenty. When one more (goat) added to one hundred and twenty, two of them should be given as Zakat until the figure reaches up to two hundred. When one more added to two hundred, three (goats) of them are Zakat until the figure reaches up to three hundred. When the number exceeds three hundred, nothing due until the count equals four hundred. When the number touches four hundred, four goats of them are Zakat. When the goats are more in number, one goat is Zakat on every addition of one hundred goats".

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا يأخذ المصدق هرمة ولا ذات عوار ولا تيسا الا ان يشأ المصدق ان يأخذ ذات العوار.

Narrated Zaid bin Ali (may Allah be pleased with him) that Ali bin Abu Talib (may Allah be pleased with him) asserted, "The receiver of Zakat must not accept very lean (elderly), blind of an eye and the male goat kept for mating; unless the one eyed goat is the receiver's own choice".

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا يفرق المصدق بين مجتمع ولا يجمع بين مفترق خشية الصدقة.

Narrated Imam Zaid bin Ali (may Allah be pleased with him) that Ali bin Abu Talib (may Allah be pleased with him) stated, "The receiver of Zakat should neither separate the gathered goats nor should he gather the separated goats for fear of Zakat".

قال سألت زيدا بن علي (ع م) عن الفصلان والحملان والعجاجيل الصغار فقال لا صدقة فيها.

Abu Khalid said, "I asked Imam Zaid bin Ali (may Allah be pleased with him) about young of a camel, a goatling and a calf?" he stated, "No Zakat is due on them (provided there are only youngs and no older animals are among them".(

باب زكاة الذهب والفضة:

Chapter: Zakat on gold and silver

حدثني زيد بن علي عن أبيه عن جده عن على (ع م) قال: ليس فيما دون المائتين من الورق صدقة، فإذا بلغت مائتين ففيها خمسة دراهم فان زادت فبالحساب وليس فيما دون العشرين مثقالا صدقة، فإذا بلغت عشرين مثقالا ففيها نصف مثقال، فما زاد فبالحساب.

Narrated Imam Zaid bin Ali (may Allah be pleased with him) that Ali bin Abu Talib (may Allah be pleased with him) said, "No Zakat is due on the silver worth less than 200 Dirham. If the value equals 200 Dirham, 5 Dirham shall be given as zakat. And also, no Zakat is due on the gold less than 20 mithqal. If the gold measures 20 mithqal, half of the mithqal is due as Zakat. The exceeding amount of gold shall be obliged for the same proportion of Zakat".

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: عفى رسول الله صلى الله عليه وآله عن الابل العوامل تكون في المصر وعن الغنم تكون في المصر فإذا رعت وجبت فيها الزكاة وعن الدور والرقيق والخيل والحمير والبراذين والكسوة والياقوت والزمرد ما لم ترد به تجارة.

Narrated Zaid bin Ali (may Allah be pleased with him) that Ali bin Abu Talib (may Allah be pleased with him) reported, "The Prophet of Allah (peace be upon him) exempted the working camels of urban areas from Zakat. He also waived off the Zakat from the goats of urban areas. If those (animals) start grazing, Zakat shall become obligatory on them. Houses, slaves, horses, donkeys, precious horses, garments, rubies and emeralds also are exempted from Zakat, except for they are intended to be used in trade".

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: ليس في المال الذي تستفيده زكاة حتى يحول عليه الحول منذ افدته، فإذا حال عليه الحول فزكه.

Zaid bin Ali (may Allah be pleased with him) said that Ali bin Abu Talib (may Allah be pleased with him) reported, "No Zakat is due on the wealth obtained in the middle of the year until the possession completes one full year. When one full year has been completed, you must pay Zakat on them".

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: إذا كان لك دين وعليك دين فاحتسب بدينك وزك ما فضل من الدين الذي عليك وزك الدين الذي لك وان أحببت ان لاتزكيه حتى تقبضه كان لك ذلك .

Narrated Zaid bin Ali (may Allah be pleased with him) that Ali bin Abu Talib (may Allah be pleased with him) said, "If you owe some debt and also liable to pay some debt, you should do the calculations. You should pay Zakat on the amount you save after paying off the debt, and, also pay Zakat on the debts you owe from other people. However, you have a choice of either to pay the Zakat on owing debt or hold to pay till you receive it".

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا يأخذ الزكاة من له خمسون درهما ولا يعطاها من له خمسون درهما.

Zaid bin Ali (may Allah be pleased with him) said that Ali bin Abu Talib (may Allah be pleased with him) asserted, "The one owns 50 Dirham is neither obliged to pay Zakat nor qualifies to receive Zakat".

وسألت زيدا بن علي (ع م) عن زكاة الحلى فقال: زك للذهب والفضة ولا زكاة في الدر والياقوت واللؤلؤ وغير ذلك من الجواهر.

Abu Khalid said, "I asked Imam Zaid bin Ali (may Allah be pleased with him) about the Zakat on jewelry?" He replied, "Pay Zakat on (the jewelry made of) gold and silver. No Zakat is due on pearls, rubies, diamonds, and other jewels".

وسألت زيدا بن علي عليهما السلام عن مال اليتيم فيه زكاة. فقال لا. فقلت ان آل ابي رافع يروون عن علي (ع م) انه زكى مالهم، فقال نحن أهل البيت ننكر هذا. وسألت زيدا بن علي عليهما السلام عن ما خرج من البحر من العنبر واللؤلؤ، فقال لا شئ في ذلك.

"I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him) about Zakat on the property of an orphan?" He replied, "No Zakat is due." I said, "Aal-e-Abi Rafeh reported that Ali bin Abu Talib (may Allah be pleased with him) made them pay Zakat on their property?" He replied, "We Aal-e- Muhammad (peace be upon him), deny this statement." I asked Imam Zaid bin Ali (may Allah be pleased with him) about amber and other ocean pearls? He said, "Nothing is due on them".

وسألت زيدا بن علي عليهما السلام عن معدن الذهب والفضة والرصاص والحديد والزئبق والنحاس، فقال في ذلك الخمس .

I asked Imam Zaid bin Ali (may Allah be pleased with him) about (Zakat on) mines of gold, silver, tin, iron, lead and copper? He said, "One fifth of them (is due as Zakat".(

وسألته (ع م) عن معدن الجوهر من الجزع ونحوه فقال عليه السلام لا شئ في ذلك.

I asked Imam Zaid bin Ali (may Allah be pleased with him) about (Zakat on) the mines of cornelian with stripes and other precious gems like them? He said, “Nothing is due on them“.

وسألته عليه السلام عن المكاتب عليه زكاة، قال (ع م) لا.

I asked Imam Zaid bin Ali (may Allah be pleased with him) whether Zakat is due on educational institutes? He replied, “No, it is not “.

وسألته عليه السلام عن الزكاة تجزي الرجل ان يعطيها أحدا من قرابته، فقال عليه السلام لا يعطيها من يفرض له الإمام عليه نفقة، قلت ومن الذي يفرض له الإمام النفقة، قال (ع م) كل وارث.

I asked Imam Zaid bin Ali (may Allah be pleased with him) if a person should give Zakat to any of his relatives? He said, “He should not give Zakat to the relative he is formally responsible to bear expenses of.” I enquired, “Which relatives are those he is made responsible by officials to bear their expenses?” He replied, “All his inheriting relatives“.

وقال زيد بن علي عليه السلام لا تعط من زكاة مالك القدرية ولا المرجئة ولا الحرورية ولا من نصب حربا لآل محمد عليه وعليهم الصلاة والسلام.

Imam Zaid bin Ali (may Allah be pleased with him) stated, “Do not pay Zakat of your wealth to Qad’riya, Marja’h and Haruri’ya sects, neither pay to the one who fights against the progeny of Muhammad (peace be upon him“.(

وسألت زيدا بن علي عليه السلام عن تعجيل الزكاة قبل ان يحل وقتها، فقال (ع م) جائز.

I asked Imam Zaid bin Ali (may Allah be pleased with him) about paying of Zakat beforehand? He said, “It is legal“.

وسألته عليه السلام عن رجل له مائة درهم وخمسون درهما وله خمسة دنانير. فقال في ذلك الزكاة، قال وان كان واحدا من هذين ينقص فلا زكاة في شئ من ذلك الا ان يكون الاخير يزيد زيادة فيها وفا نقصان الآخر فتجب في ذلك الزكاة .

I asked Imam Zaid bin Ali (may Allah be pleased with him) about the person who owns 150 Dirham (silver) and 5 Dirham (gold)? He said, “Zakat is due on them.” He said, “If one (Dirham) is less out of

the sum, nothing is due. But if one of those two things compensates the deficiency of the other, then the Zakat shall be payable".

وقال زيد عليه السلام لا يجزى ان تعطي من الزكاة أهل الذمة ولا يجوز ان تعطي أهل الذمة من صدقة فريضة .

Imam Zaid bin Ali (may Allah be pleased with him) said, "It is not legal for you to pay Zakat to Zimmi (non-Muslims, Jews, Christian etc). Also , It is not permissible for you to give any obligatory charity to non-Muslims (Zimmi).

وقال زيد بن علي عليه السلام فرض رسول الله صلى الله عليه وآله وسلم الصدقة في عشرة أشياء في الذهب والفضة والبر والشعير والتمر والزبيب والذرة والابل والبقر والغنم.

Imam Zaid bin Ali (may Allah be pleased with him) said, "Allah's Apostle (peace be upon him) made Zakat obligatory upon ten things; gold, silver, wheat, barley, dates, raisin, corn, camels, and goats".

وقال زيد بن علي (ع م) لا يعطى من الزكاة في كفن ميت ولا بناء مسجد ولا تعتق منها رقبة .

Imam Zaid bin Ali (may Allah be pleased with him) said, "No charity be given from the money of Zakat for shrouding a dead, constructing a mosque or for freeing a slave".

وقال زيد بن علي عليه السلام توضع الزكاة في الثمانية الاصناف التي سماها الله عزوجل في كتابه وان أعطيت صنفا واحدا أجزاك.

Imam Zaid bin Ali (may Allah be pleased with him) said, "Zakat be given to eight disbursement categories that Allah defines in the Quran. If you pay to any of these categories, it is permissible for you".

باب ارض العشر:

(Chapter: Ushr Land (Zakat on Agricultural Produce

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: ليس فيما أخرجت ارض العشر صدقة من تمر ولا زبيب ولا حنطة ولا شعير ولا ذرة حتى يبلغ الصنف من ذلك خمسة أوسق الوسق ستون صاعا فإذا بلغ ذلك جرت فيه الصدقة فما سقت السماء من ذلك أو سقي فتحا أو سيحا ففيه العشر وما سقي بالغرب أو دالية ففيه نصف العشر.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib said, "No Zakat is payable on the produce of dates, raisin, wheat, and corn obtained from the Ushr land until the produce of any of those crops measures five Wasq and one Wasq equals sixty Sa'a. When the produce reaches to this quantity, paying of Zakat shall become liable. One tenth of the prescribed produce shall be given as Zakat in case of the land irrigated with rain, river or flowing water. One twentieth of the prescribed produce shall be given as Zakat in case of the land irrigated with buckets and Persian wheel".

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: ليس في الخضروات صدقة.

Ali bin Abu Talib (may Allah be pleased with him) said, "There is no Zakat on vegetables".

باب الخراج :

Chapter: Khiraj

= حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام انه كان يجعل على ارض الخراج على كل جريب من زرع البر الغليظ درهمين وثلثي درهم وصاعا من حنطة وعلى كل جريب البر الوسط درهمين وعلى كل جريب البر الرقيق درهما وعلى كل جريب من النخل والشجر عشرة دراهم وعلى كل جريب القصب والكرم عشرة دراهم وعلى المياسير من أهل الذمة ثمانية واربعين درهما وعلى الاوساط اربعة وعشرين درهما وعلى الفقير اثني عشر درهما.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) fixed two and two third of a Dirham and one Sa'a of wheat on the rich crops, two Dirham on the middling crops and two Dirham on the scattered crops of wheat from every Jarib of Khiraj land. He also determined ten Dirham on the dates and date trees, ten Dirham on the sugar cane and grapes on every Jarib of the Khiraj land. He prescribed 48 Dirham on the prosperous non-Muslims, 24 Dirham on the intermediary and 12 Dirham on the meagerly non-Muslims.

باب صدقة الفطر:

(Chapter: Fitr (Charity of Fasting Month

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله صدقة الفطر على المرء المسلم يخرجها عن نفسه وعمن هو في عياله صغيرا كان أو كبيرا ذكرا أو انثى حرا كان أو عبدا نصف صاع من بر أو صاع من تمر أو صاع من شعير.

Narrated Zaid bin Ali (may Allah be pleased with him) that Ali bin Abu Talib (may Allah be pleased with him) reported the saying of the Prophet (peace be upon him), "Giving half a sa'ah of wheat or one sa'ah of dates or barley as the charity of fitr is obligatory on every Muslim which he has to pay from his own self, and on behalf of everybody in his household, whether (the family member) be minor or adult, male or female, free man or slave".

وسألت زيدا (ع م) عن الرجل يكون له اقل من خمسين درهما، قال ليس عليه صدقة الفطر، قال ولا يأخذ صدقة الفطر من له خمسون درهما وتجب صدقة الفطر على من يملك خمسين درهما. سألت زيدا عليه السلام عن الصاع كم مقداره، قال خمسة ارطال وثلث بالرطل الكوفي.

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him) about the person who has less than 50 Dirham? He replied, "Charity of Fitr is not obligatory for him. And, also, if one possesses 50 Dirham, he should not receive the charity of Fitr. If one possesses 50 Dirham, paying the Charity of Fitr is obligatory for him." I asked Imam Zaid bin Ali (may Allah be pleased with him), "What is the quantity of Sa'a?" He stated, "in proportion to Ratl of Kufa, five Ratl and one fifth of a Ratl (make one Sa'a".)

باب فضل الصدقة على القرابة:

Chapter: Virtue of Giving Charity to Relatives

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله ما من صدقة أعظم أجرا عند الله عزوجل من صدقة على ذي رحم أو اخ مسلم، قالوا وكيف الصدقة عليهم، قال صلاتكم اياهم بمنزلة الصدقة عند الله عزوجل.

Narrated Imam Zaid bin Ali (may Allah be pleased with him) that Ali bin Abu Talib (may Allah be pleased with him) reported the saying of the Prophet (peace be upon him), "No charity is more virtues in the grand court of Allah than a showing of charity to one's Mehram relative or to his Muslim brother." The companion asked, "How the charity is shown to them?" The Prophet (peace be upon him) said, "Your prayer for them is like a charity in the court of Allah".

حدثني زيد به علي عن أبيه عن جده عن علي عليهم السلام قال: لان اشتري بدرهم صاعا من طعام فاجمع عليه نفرا من اخواني احب الي من ان أخرج إلى سوقكم هذا فاشتري رقبة فاعتقها.

Ali bin Abu Talib (may Allah be pleased with him) said, "It is more preferred for me to buy one Sa'a of wheat for one Dirham and gather some of my brothers for it than to visit market to buy a slave and free him".

باب صدقة السر:

Chapter: Giving Charity in Secret

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله ان صدقة السر تطفئ غضب الرب تعالى وان الصدقة لتطفئ الخطيئة كما يطفئ الماء النار فإذا تصدق احدكم بيمينه فليخفها من شماله فانها تقع بيمين الرب تبارك وتعالى وكلتا يدي ربي سبحانه وتعالى يمين فيربيها كما يربي احدكم فلوه أو حتى تصير اللقمة مثل احد .

The Prophet of Allah (peace be upon him) said, "Giving charity in secret extinguishes Allah's wrath. For surely charity removes sins in the same way as water extinguishes fire. When any of you gives charity with his right hand, he should keep it secret even from his left hand. This kind of charity goes to the right hand of Allah. Both of my Almighty Lord's hands are right. Then Allah raises this charity like you bring up your calf or a young of camel. So much so the charity grows to the extent that it becomes as big in size as the mountain of Uhud".

باب فضل القرض:

Chapter: The Virtue of Lending Money

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله من أقرض قرضا كان له مثله صدقة فلما كان من الغد، قال صلى الله عليه وآله من أقرض قرضا كان له مثلاه كل يوم صدقة، قال عليه السلام، قلت يا رسول الله أمس، قلت من أقرض قرضا كان له مثله صدقة، وقلت اليوم من أقرض قرضا كان له مثلاه كل يوم صدقة، قال صلى الله عليه وآله نعم من أقرض قرضا فأخره بعد محله كان له كل يوم مثلاه صدقة.

Narrated Imam Zaid bin Ali (may Allah be pleased with him) that Ali bin Abu Talib (may Allah be pleased with him) reported the saying of the Prophet (peace be upon him), "The one who lends money to other, will get the reward of charity (sadqa) equal to the given amount." When the Prophet (peace be upon him) had said on the very next day, "The one who gives loan to other, will get the reward of charity on the daily basis two fold of the lending amount." I asked, "O Prophet of Allah (peace be upon him), yesterday you stated; 'The one who gives loan to other shall earn reward of the charity equal to the amount of the loan.' But now you are affirming that the money lender shall earn the reward of the charity as much as two fold of the given amount?" The Prophet (peace be upon him) said; "Yes, if someone lends money to other and defers the debtor after the due date, shall earn the reward of charity on daily basis as much as double of the lending amount ".

باب من لا تحل له الصدقة و من تحل له الصدقة:

Chapter: About the one for whom Zakat is allowable and the one for whom Zakat is not permissible

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله كفى بالمرء اثما ان يضيع من يعول أو يكون عيالا على الناس .

Narrated Zaid bin Ali (may Allah be pleased with him) that Ali bin Abu Talib (may Allah be pleased with him) reported the Prophet (peace be upon him) as saying; "Wasting one's own family (by not providing their sustenance) or becoming a burden upon the other people is an enough transgression for him".

وقال صلى الله عليه وآله لا تحل الصدقة لغني ولا لقوي ولا لذي مرة سوي.

And the Prophet of Allah (peace be upon him) said, "Zakat is not permissible for a rich, burly and healthy person".

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) عن رسول الله صلى الله عليه وآله انه اتاه رجل يسأله صدقة، فقال صلى الله عليه وآله وسلم لا تحل الصدقة الا لثلاثة لذي دم مفظع أو لذي غرم موجع أو لذي فقر مدقع .

A man came to the Prophet of Allah (peace be upon him) and asked a question about Zakat. The Prophet (peace be upon him) said, "Zakat is not allowed for anyone except for three people; one who is in the dire catastrophe, the debtor going through hardships and the one who is in the state of humiliated poverty" .

قال أمير المؤمنين (ع م) فذكر انه احد الثلاثة فأعطاه درهما.

The leader of the faithful, Ali bin Abu Talib (may Allah be pleased with him) said, "That man told the Prophet (peace be upon him) that he was too one of those three kinds, the Prophet (peace be upon him) gave him one Dirham".

باب مانع الزكاة :

Chapter: Zakat Deterrents

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لعن رسول الله صلى الله عليه وآله لاوي الصدقة والمعتدي فيها.

Narrated Zaid bin Ali (may Allah be pleased with him) that Ali bin Abu Talib (may Allah be pleased with him) reported; "The Prophet (peace be upon him) cursed upon the one who does not pay Zakat and the one who evades paying it ".

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: آكل الربا ومانع الزكاة حرباي في الدنيا والآخرة.

Imam Zaid bin Ali (may Allah be pleased with him) narrated on the authority of Ali bin Abu Talib (may Allah be pleased with him) that the Prophet (peace be upon him) said; "The one who receives usury and the one who evades Zakat, fight a war against me in this world and in the hereafter".

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: المال عون الزكاة.

Ali bin Abu Talib (may Allah be pleased with him) said, "MA'UN means Zakat".

حدثني زيد به على عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله لا تتم صلاة الا بزكاة ولا تتم صلاة الا بطهور ولا تقبل صدقة من غلول.

Imam Zaid bin Ali narrated on the authority of Ali bin Abu Talib (may Allah be pleased with them) that the Prophet (peace be upon him) said; "Prayer (Salat) is not completed without (paying) Zakat, and prayer is not completed without purification and Zakat is not accepted given from the ill-gotten wealth".

The Book of Fasting

باب فضل الصيام:

Chapter: Virtue of Fasting

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لما كان اول ليلة من شهر رمضان قام رسول الله صلى الله عليه وآله فحمد الله وأثنى عليه، ثم قال: ايها الناس ان الله قد كفاكم عدوكم من الجن ووعدكم الاجابة، وقال ادعوني استجب لكم الا وقد وكل الله عزوجل بكل شيطان مريد سبعة أملاك فليس بمحلول حتى ينقضي شهر رمضان وأبواب السماء مفتحة من اول ليلة منه إلى آخر ليلة الا وان الدعاء فيه متقبل فلما كان اول ليلة من العشر الاواخر شمر وشد المئزر وبرز من بيته واعتكف العشر الاواخر وأحيى الليل وكان يغتسل بين العشاءين صلى الله عليه وآله،

Imam Zaid bin Ali (may Allah be pleased with him) narrated on the authority of Ali bin Abu Talib (may Allah be pleased with him); "On the very first night of the month of Ramadan, the Prophet (peace be upon him) praised and glorified Allah in a standing posture and said, 'O people! For surely Allah has detained your enemy from genies and promised to grant your supplications. Allah has said, 'Pray to Me, I shall acknowledge your call'. Beware! That Allah hands over every defiant devil to the seven powerful angles that is unable to get himself free till the end of the fasting month. The doors of Heaven remain open from the very first night till the last. Prayers are accepted during this month. When the first night of the last ten days of this month befell, the Prophet (peace be upon him) would maximize his effort. He would tie up his apron strongly, come out of his house and seclude himself (by sitting in itikaf) during the last ten days of this month. He used to vigil the nights and took bath amidst the Maghrib and Isha prayers".

قال وسألت الإمام ابا الحسين زيدا بن علي (ع م) ما معنى شد المئزر، فقال كان يعتزل النساء فيهن.

)Abu Khalid) said; "I asked Abu-ul-Hussain Imam Zaid bin Ali (may Allah be pleased with him), what does 'tying up the apron strongly' mean?" He said, "The Prophet (peace be upon him) would remain aloof from his wives during the nights".

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله للصائم فرحتان فرحة عند فطره وفرحة يوم القيامة ينادى المنادي اين الظامية أكبادهم وعزتي لاروينهم اليوم.

Imam Zaid bin Ali (may Allah be pleased with him) narrated on the authority of Ali bin Abu Talib (may Allah be pleased with him) that the Prophet (peace be upon him) said, "Two joys for the fasting person; a joy when he breaks his fast, and a joy on the Day of Judgment when a herald will annunciate; 'Where are those with dried livers? By My Honor, I will thoroughly quench their thirst today'".

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله لخلوف فم الصايم أطيب من رائحة المسك عند الله عزوجل، يقول الله عزوجل الصوم لي وانا اجزي به.

Imam Zaid bin Ali (may Allah be pleased with him) narrated on the authority of Ali bin Abu Talib (may Allah be pleased with him) that the Prophet (peace be upon him) said, "The bad breath of the fasting person is sweeter to Allah than the fragrance of musk." Allah Almighty says; "Fasting is for my sake and I will reward it".

باب السحور وفضله:

Chapter: Sehur (the pre-dawn meal) and its Virtues

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله ان الله وملائكته يصلون على المستغفرين بالاسحار والمتسحرين فليتسحر احدكم ولو بجرعة من ماء فان في ذلك بركة لا يزال الرجل المتبسحر من تلك البركة شبعانا ريانا يومه وهو فصل ما بين صومكم وصوم النصارى أكلة السحر.

Imam Zaid bin Ali (may Allah be pleased with him) narrated on the authority of Ali bin Abu Talib (may Allah be pleased with him) that the Prophet (peace be upon him) said, "Surely Allah sends His Mercy and His angels pray for the one who eats and seeks forgiveness from Allah at the time of Sehur. Every one of you should eat Sehur: even it is a sip of water, for surely there lies in it great blessings. The blessings of eating at the time of Sehur, keeps one ample-fed and well-watered all the day long. Sehur is the distinction between your fasting and that of the Christians"

باب الافطار:

Chapter: Iftar (breaking the fast)

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: ثلاثمن أخلاق الانبياء صلاة الله وسلامه عليهم تعجيل الافطار وتأخير السحور ووضع الكف على الكف تحت السرة.

Imam Zaid bin Ali (may Allah be pleased with him) narrated on the authority of Ali bin Abu Talib (may Allah be pleased with him) that the Prophet (peace be upon him) said, "Three things indicate the habits of the Prophets: hastening in breaking the fast, eating sehur at the final moments, and folding hands (during prayer) under the belly button."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: كان رسول الله صلى الله عليه وآله إذا وسلم افطر قال: اللهم لك صمنا وعلى رزقك أفطرنا فتقبله منا.

Imam Zaid bin Ali (may Allah be pleased with him) narrated on the authority of Ali bin Abu Talib (may Allah be pleased with him) that when the Prophet (peace be upon him) used to break fast, he would recite this supplication: "O Allah! We fasted for you and broke the fast with your sustenance, accept this obligation of ours."

باب ما ينقض الصيام وما لا ينقضه:

Chapter: The things that nullify the fast and other things that do not make it null

زيد بن علي عن أبيه عن جده عن علي (ع م) قال: من أكل ناسيا لم ينتقض صيامه فانما ذلك رزق رزقه الله عزوجل اياه.

Imam Zaid bin Ali (may Allah be pleased with him) narrated on the authority of Ali bin Abu Talib (may Allah be pleased with him) that the Prophet of Allah (peace be upon him) said, "whoever eats forgetfully (whilst fasting) has not invalidated his/her fast. For surely this is the sustenance that Allah has made him/her eat."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: إذا ذرع الصائم القئ لم ينتقض صيامه وان استقى أفطر وعليه القضاء .

Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) said, "Involuntary vomit does not make the fast invalid; vomiting intentionally invalidates it, let the person make up the fast."

وقال زيد بن علي (ع م) ثلاثة اشياء لا تفطر الصائم القئ الذارع والاحتلام والقبلة، وقال زيد بن علي (ع م) أكره القبلة للشاب وارخص فيها للشيخ.

Imam Zaid bin Ali (may Allah be pleased with him) stated, "Three things do not make the fasting invalid: spontaneous vomit, nocturnal dream and kiss." Imam Zaid bin Ali (may Allah be pleased with him) said, "I personally deem the kiss of youth (while fasting) disliked and grant permission (of this action) to an elderly person."

وقال زيد بن علي (ع م) لا تفطر الصائم الحجامة ولا الكحل وأكره الحجامة مخافة الضعف. وقال زيد بن علي (ع م) لا ينبغي للصائم ان يستاك بسواك رطب ولا يبل سواكه ما بينه وبين الظهر.

Imam Zaid bin Ali (may Allah be pleased with him) said, "Niether the use of razor nor of antymoney (kohl) invalidate fasting. Because of the fear of weakness, I consider the use of razor disliked." Imam Zaid bin Ali (may Allah be pleased with him) said, "A fasting person should not use the wet tooth-stick (Miswak). He should not make his tooth-stick wet and let him clean his teeth with it till Zuhur."

. وسألت زيدا بن علي (ع م) عن الذباب يدخل في حلق الصائم، فقال عليه السلام لا يفطره ذلك. وقال زيد بن علي (ع م) في الرجل يتمضمض فيدخل الماء في حلقه، قال عليه السلام ان كان في الثلاث لم ينتقض صيامه وان كان بعد الثلاث انتقض صيامه.

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him): What if a fly enters the throat of the fasting person? He replied, "It does not break the fast." Imam Zaid bin Ali (may Allah be pleased with him) said, "If water enters the fasting person's throat while rinsing his mouth with it and it happens any of the three times of rinsing of mouth, then the fast shall remain intact. But if it happens after the three times of rinsing of mouth with water, then it will invalidate the fast."

. وقال زيد بن علي (ع م) في السعوط والحقنة انهما ينقضان الصيام.

Imam Zaid bin Ali (may Allah be pleased with him) said, "Putting medicine into the nose and also doing enema invalidate the fast."

وسألت زيدا بن علي (ع م) عن المسافر يفطر في السفر، قال (ع م) يفطر في مسيرة ثلاث أو اكثر وان نوى الاقامة عشرا صام.

I asked Imam Zaid bin Ali (may Allah be pleased with him); can a traveler break his fast while in journey? He replied; "If he travels the distance of three or more days' journey, he is allowed to break the fast; if he intends to stay for ten days, he must observe fasting."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: المستحاضة تقضي الصوم ولا تقضي الصلاة.

Imam Zaid bin Ali (may Allah be pleased with him) said that Ali bin Abu Talib (may Allah be pleased with him) stated; "Let the woman with inter-menstrual bleeding (Istehaza) make up her fast but she must not make up her prayer (salat)."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: خرج رسول الله صلى الله عليه وآله ورأسه يقطر فصلى بنا الفجر في شهر رمضان، وكانت ليلة ام سلمة رضي الله عنها فأتيتها فسألتها فقالت نعم ان كان ذلك لجماع من غير احتلام، فأتم رسول الله صلى الله عليه وآله وسلم صوم ذلك اليوم ولم يقضه.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) reported; "Allah's Prophet (peace be upon him) came out (of his house) when drops of water were dripping down from his head. It was the month of Ramadan and he led us in the Fajr prayer. It was the turn of Umul Momineen Umme Salma (may Allah be pleased with her) that night. I went to enquire from her; She said, 'Yes, it was the bath taken after the intercourse without any secretion.' The Prophet of Allah (peace be upon him) fasted that day and did not miss to make it up later."

وسألت زيدابن على (ع م) عن الصبي يبلغ في شهر رمضان والمشرك يسلم، قال عليه السلام يقضيان اليوم وما بقي من الشهر ولا شئ عليهما فيما مضى.

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him) about the child who reaches the adulthood in the month of Ramadan or a polytheist who converts to Islam (during this month)? He replied; "Both of them should make up for that day as well as for the remaining days of the month. They have no obligations for the elapsed days."

باب من رخص في افطار شهر رمضان:

Chapter: The people who are allowed to omit fasting in the month of Ramadan

زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لما أنزل الله عزوجل فريضة شهر رمضان أتت النبي صلى الله عليه وآله امرأة حبلى، فقالت يارسول الله اني امرأة حبلى وهذا شهر رمضان مفروض وهي تخاف على ما في بطنها ان صامت، فقال لها رسول الله صلى الله عليه وآله وسلم انطلقي فافطري فإذا اطقت فصومي ،

When Allah enjoined the obligation to observe fasting, a woman arrived to the Prophet (peace be upon him) and requested; "O Prophet of Allah (peace be upon him)! I am pregnant and this is the month of Ramadan. Fasting has been made obligatory during this month. If I observe fasting, I fear about the baby in my womb." The Prophet of Allah (peace be upon him) said, 'Go and leave off the fasting until you find strength for making them up."'

وأتته امرأة ترضع فقالت يا رسول الله هذا شهر رمضان مفروض وهي تخاف ان صامت ان ينقطع لبنها فيهلك ولدها، فقال لها رسول الله صلى الله عليه وآله وسلم انطلقي فافطري فإذا اطقت فصومي،

And a woman arrived to the Prophet (peace be upon him) and asked; "O Prophet of Allah (peace be upon him)! This is the month of Ramadan and fasting has been made obligatory in this month. If I fast, I fear my milk will become dry and my baby might die." Allah's Prophet (peace be upon him) said to her; "Go and leave off the fasting until you find strength for making them up."

واتاه صاحب العطش فقال يارسول الله ان هذا شهر رمضان مفروض ولا أصبر عن الماء ساعة ويخاف على نفسه ان صام، فقال صلى الله عليه وآله انطلق فافطر فإذا اطقت فصم، وأتاه شيخ كبير يتوكأ بين رجلين، فقال يارسول الله هذا شهر رمضان مفروض ولا اطيق الصيام، فقال صلى الله عليه وآله اذهب فاطعم عن كل يوم نصف صاع للمساكين.

And a patient of thirst called on the Prophet (peace be upon him) and said; "O Prophet of Allah (peace be upon him), this is the month of Ramadan and fasting has been made obligatory. I cannot bear staying without water, If I observe fasting, I fear from water deficiency " The Prophet of Allah (peace be upon him) said to him; "Go and leave off the fasting until you find strength for making them up." And an old man came with the support of two men to the Prophet of Allah (peace be upon him) and said; "O Prophet of Allah (peace be upon him)! Fasting is obligatory in this month of Ramadan but I have no strength to observe fasting." The Prophet of Allah (peace be upon him) said, "Go and give half a Sa'a of wheat to the needy people for the each fasting day."

باب قضاء شهر رمضان:

Chapter: Making up (Qaza) for Ramadan

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: فيالمريض والمسافر يفطران في شهر رمضان ثم يقضيان، قال (ع م) يتابعان بين القضاء وان فرقا اجزاهما.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) stated, "when the sick and the travelers, who have omitted the fasting in the month of Ramadan, make up for them, they should observe continueous fasting. But if they don't observe the fasts continuously, it is still permissible for them."

سألت زيدا بن علي (ع م) عن المريض يموت وعليه ايام من شهر رمضان، قال (ع م) يطعم عنه عن كل يوم نصف صاع ولا يصام عنه.

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him) about that sick person who passes away still obliging fasts? He replied; "One Sa'a of wheat be given for every fasting day and fasts must not be observed on behalf of that (deceased) person."

باب الوصال في الصيام وصوم الدهر:

Chapter: Fasting continuously and observing them constantly for the whole life

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا وصال في صيام ولا صمت يوما إلى الليل.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) stated; "There is no Wisal in the fasting (i.e. observing fast without breaking it and eating anything at the sehur time consecutively for two or three days), neither is there any practice of adopting silence till night on any day."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: نهى رسول الله صلى الله عليه وآله عن صوم الدهر.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) reported; "Allah's Prophet (peace be upon him) forbade (people) from fasting the whole life continuously."

باب صوم التطوع:

Chapter: Observing supererogatory fast

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: صوم ثلاثة ايام من كل شهر يذهبن ببلابل الصدر غله وحسده.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) stated; "Observing fast for three days every month removes woes of chest, i.e. its envy and spite."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: إذا اصبح الرجل ولم يفرض الصوم فهو بالخيار إلى ان تزول الشمس، فإذا زالت الشمس فلا خيار له وإذا اصبح وهو ينوي الصيام ثم أفطر فعليه القضاء.

Narrated Imam Zaid bin Ali (may Allah be pleased with him) that Ali bin Abu Talib (may Allah be pleased with him) said, "If someone does not intend to observe fast and morning breaks, he has a choice to decide before the Sun declines. When the Sun has declined, he ceases to have any choice. When he intends to observe fast but breaks it in the morning, it becomes obligatory for him to make it up (do Qad'a)."

باب كفارة من أفطر في شهر رمضان متعمدا:

Chapter: Expiation for intentional fast-breaking in the month of Ramadan

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: جاء رجل إلى رسول الله صلى الله عليه وآله في شهر رمضان فقال: يارسول الله اني قد هلكت! قال صلى الله عليه وآله: وما ذاك؟ قال: باشرت اهلي فغلبتني شهوتي حتى فعلت، فقال صلى الله عليه وآله: هل تجد عتقا؟ قال: لا والله ما ملكت مخلوقا قط. قال صلى الله عليه وآله فصم شهرين متتابعين. قال لا والله لا أطيقه، قال صلى الله عليه وآله: فانطلق فاطعم ستين مسكينا، قال لا والله لا أقوى عليه، قال فأمر له رسول الله صلى الله عليه وآله بخمسة عشر صاعا لكل مسكين مد، فقال يارسول الله والذي بعثك بالحق نبيا ما بين لابتيها أهل بيت أحوج إليه منا قال صلى الله عليه وآله فانطلق وكله انت وعيالك.

Imam Zaid bin Ali (may Allah be pleased with him) narrated on the authority of Ali bin Abu Talib (may Allah be pleased with him); "A man came to the Prophet of Allah (peace be upon him) and said, 'O Prophet of Allah (peace be upon him) I am ruined!' The Prophet (peace be upon him) asked, 'how is that?' The man said, 'I was lying with my wife and overwhelmed by sexual desire, have had an intercourse (with my wife).' The Prophet (peace be upon him) said, 'Do you have any slave?' He replied, 'By Allah! I never owned any creature.' The Prophet (peace be upon him) said, 'observe fast for sixty consecutive days.' The man said, 'By Allah! I have no strength for that.' The Prophet (peace be upon him) said, 'Go and feed sixty poor people.' He said, 'I cannot afford that.' The Prophet (peace be upon him) ordered fifteen Sa'a of wheat for him and asked him to distribute among poor people by giving two Mad' of wheat to each. He said, 'O Allah's Prophet (peace be upon him), by that Allah! Who has sent you with the truth; no household is poorer than mine in the skirts of Medina.' The Prophet (peace be upon him) said, 'Go and eat this and give it to your family too.'

باب الشهادة على رؤية الهلال:

Chapter: Testimony on the moon sighting

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان قوما جاءوا فشهدوا انهم صاموا لرؤية الهلال وانهم قد أتموا ثلاثين، فقال علي (ع م) إنا لم نصم الا ثمانية وعشرين يوما فدعا بهم ودعا بالمصحف فأنشدهم بالله وبما فيه من القرآن العظيم ما كذبوا ثم أمر الناس فأفطروا وأمرهم بقضاء يوم وأمر الناس ان يخرجوا من الغد إلى مصلاهم وذلك انهم شهدوا بعد الزوال.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that some people arrived and testified that they commenced fasting after sighting the moon and they had completed thirty days. Ali bin Abu Talib (may Allah be pleased with him) said, "But we have completed only twenty-eight fasting days!" The Quran was brought and they were asked to give oath on Quran and in the name of Allah that whatever they had witnessed was not a lie. Ali bin Abu Talib (may Allah be pleased with him) passed orders for breaking the fast as well as to make up the missed fast of one day. He also asked people to assemble in the 'Eid Gah' (to offer Eid prayer) on the next day. It was because they had testified at the time when the Sun had already passed the meridian.

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: إذا رأيتم الهلال من اول النهار فافطروا وإذا رأيتموه من آخر النهار فأتموا الصيام إلى الليل.

Ali bin Abu Talib (may Allah be pleased with him) said, "If you sight the moon (find witness) during the first portion of the day, you should break the fast. If you find the testimony in the later portion of the day, then you should complete the fast by observing it till night (the prescribed time)."

باب الاعتكاف:

Chapter: Itikaf (to stay in particular place for worshiping Allah)

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا اعتكاف الا في مسجد جامع ولا اعتكاف الا بصوم.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) said, "Itikaf cannot be performed in any mosque other than the Jamia mosque; neither can it be performed without fasting."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: إذااعتكف الرجل فلا يرفث ولا يجهل ولا يقاتل ولا يساب ولا يماري ويعود المريض ويشهد الجنازة ويأتي الجمعة ولا يأتي أهله الا لغائط أو حاجة فيأمرهم بها وهو قائم لا يجلس.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) stated, "The person performing Itikaf neither talks dirty nor practices act of ignorance, nor curses, nor fights. He may visit the sick, follow the funeral procession and also allowed to go to offer the Friday prayer. He should not come home except to answer the call of nature or for the fulfillment of some important need. He should ask for his necessity while standing and avoid sitting there."

باب كفارة الايمان:

Chapter: Expiation for oaths

قال وسمعت زيدا (ع م) يقول الايمان ثلاث يمين الصبر ويمين اللغو ويمين التحلة. فسألته عن تفسير ذلك، فقال عليه السلام (يمين الصبر) الرجل يحلف على الامر وهو يعلم انه يحلف على كذب، فهذا الصبر وهو أحد الكبائر واثمها أعظم من كفارتها فينبغي ان يتوب إلى الله تعالى وان يقلع وليس فيها كفارة، واما (يمين اللغو) فهو الرجل يحلف على الامر وهو يظن ان ذلك كما حلف عليه فليس في ذلك كفارة ولا إثم وهو قول الله عزوجل لا يؤاخذكم الله باللغو في ايمانكم ولكن يؤاخذكم بما عقدتم الايمان، واما (يمين التحلة) فهو الرجل يحلف ان لا يفعل امرا من الامور ثم يفعله فعليه في ذلك الكفارة كما قال تعالى: فاطعام عشرة مساكين من اوسط ما تطعمون أهليكم أو كسوتهم أو تحرير رقبة فمن لم يجد فصيام ثلاث ايام متتابعات وذلك قول الله عزوجل قد فرض الله لكم تحلة ايمانكم والله مولاكم هو العليم الحكيم.

Abu Khalid said, "I heard Imam Zaid (may Allah be pleased with him) saying this, 'oaths are of three kinds: 'Yameen (oath) Sabr', 'Yameen Lagh'w' and Yameen T'hila'. I asked him for their interpretation and he stated, "Yameen Sabr' is a kind of oath in which a person takes an oath about something about which he knows is a lie. This act is one of the Major Sins (Kabair). His sin surpasses the expiation. He should ask Allah for His forgiveness and should refrain from such vows (in future); there is no expiation for such oaths.

'Yameen Lagh'wiya' means a person takes oath about something he considers true. There is neither any expiation nor sin for such kind of oaths and this is exactly what Allah has said: 'Allah holds not you responsible for oaths taken by misunderstanding, but He holds you responsible for oaths which you made binding. (Al-Ma'ida: 89)'

But 'Yameen Ta'hila' is the kind of oath in which a person vows that he will not perform certain act but he does otherwise (and breaks his oath by performing the act). Then the person has to offer expiation for the breaking up of his vow. As the Almighty has said:
'(expiation of such oaths is) the feeding of ten needy people with average food with which you feed your

family members, or clothing them or the freeing of a slave then whoso finds not anything of these, then for him is the fasting of three days. (Al-Ma'ida: 89).'

And this is what Allah has said:

'(Ayat-e-Tehreem2) Undoubtedly, Allah has ordained for you absolution from your oaths; and Allah is your Protector, and Allah is all Knowing, Wise.'

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: يغديهم ويعشيهم نصف صاع من بر أو سويق أو دقيق أو صاعا من تمر أو صاعا من شعير يغديهم ويعشيهم.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) said, "(the oath breaking person) should give one Sa'a of wheat or Sattu (dry powder of mixed ground pulses and cereals) or flour in the morning and evening to the poor. He may also give the dates or barley in the morning and evening of the same quantity."

قوله من أوسط ما تطعمون اهليكم، قال: أوسطه الخبز والسمن والخبز الزيت وأفصله الخبز واللحم وادناه الخبز والملح

Imam Zaid (may Allah be pleased with him), interpreting this verse of the Quran, stated; "مَاتُطْعِمُوْنَاَهْلِيْكُمْ;with average food with which you feed your family members. (Al-Ma'ida: 89)." It means the average Roti (round bread) or Ghee, Roti and olive oil; and the better means Roti and meat; while ordinary meal would be ordinary Roti and salt.

وقوله تعالى أو كسوتهم، قال: يكسوهم ثوبا ثوبا يجزيهم ان يصلوا فيه.

He stated about these words of Allah; (“أَوْكِسْوَتُهُمْ”or clothing them. Al-Ma’ida:89) “It means giving one piece of cloth to each with which they could offer their prayer.”

قال زيد بن علي (ع م) إذا حلف الرجل فقال والله أو بالله أو تالله ثم حنث، قال كفر، وان قال أقسم بالله أو أشهد بالله ثم حنث كفر، وإذا قال اقسم أو قال أشهد ولم يقل بالله فليس عليه حنث، وإذا قال انا يهودي أو نصراني أو مجوسي أو برئ من الاسلام ثم حنث فلا شئ عليه، وإذا قال علي نذر ان كلمت فلانا ثم كلمه فلا شئ عليه الا ان يقول لله علي نذر، فإذا قال ذلك ثم حنث فان كان نوى صياما أو عتقا أو اطعاما فعليه ما نوى وان لم يكن نوى شيئا فعليه كفارة يمين،

Imam Zaid bin Ali (may Allah be pleased with him) said, “When a person swears by uttering these words; **‘Wallah, Billah or Ta’llah’** and then breaks his oath, expiation becomes obligatory for him. If he says like this; ‘I swear in the name of Allah’ or ‘I make Allah my witness’ and then breaks his oath, he should offer expiation. On the other hands, if he utters his words of oath like this: ‘I swear’ or ‘I bear witness’ and has not added the name of Allah, then his oath has not broken (because his oath was not taken into order). If one says, ‘I am a Jew’, or ‘I am a Christian’ or ‘I am a Zoroastrian’ or says, ‘I dissociate myself from Islam’, but breaks his oath, then he owes no expiation. If one says, ‘I vow to make a votive offering if I ever talk to such and such person’, but then breaking his vow talks to that person, he does not need to offer any expiation. But, if that person swears to give an offering to Allah and vows to observe fasts or to free a slave or feed people, and in case he talks to that person, then it is obligatory for him to fulfill his vow accordingly. In case, he has not intended for any offering, no expiation shall become obligatory for him.”

وقال زيد بن علي (ع م) إذا حلف بشئ من صفات الله عزوجل ثم حنث فما كان من صفات الذات فعليه الكفارة وما كان من صفات الافعال فلا شئ عليه.

Imam Zaid bin Ali (may Allah be pleased with him) said, “If someone makes a vow in the name of any attributes of Allah, and then breaks it, then if his referred attributes are part of Allah’s exclusive attributes, he has to offer an expiation. But if, in case, the attributes he referred to are part of His action attributes, then he shall not be obliged for any expiation.”

وقال زيد بن علي (ع م) في الرجل لا يجد الا مسكينا واحدا فيردد عليه عشرة ايام، قال لا يجزيه الا عن مسكين واحد ،

Imam Zaid bin Ali (may Allah be pleased with him) said about that (vowing) person who could find only one pauper and feeds him for ten days, “This action shall be regarded as the penitence of only one person (i.e. expiation of only one day).”

وقال زيد ابن علي (ع م) في الرجل يحنث وهو معسر فيصوم ثم يجد ما يطعم في اليوم الثالث قبل ان تغيب الشمس، قال ينتقض صيامه وعليه الاطعام،

About that poor person who is observing fasts to expiate his breaking of vow and on the third day, before the sun set, finds something to feed some poor? Imam Zaid bin Ali (may Allah be pleased with him) said “His fast has become invalid and it is obligatory for him to feed the poor man.”

، وسألت زيدا بن علي (ع م) عن الرجل يطعم في كفارة اليمين أهل الذمة، فقال لا يجزيه ذلك ولا يجزيه ان يطعم اهل الذمة من شئ فرضه في القرآن ويجزيه ان يطعمهم من صدقة الفطر.

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him) about the person who feeds non-Muslim to expiate his breaking of vow? He said, "It is not permissible. It is not allowed to feed non-Muslim from any of the things Quran has made obligatory. It is (however) permissible to give something to the non-Muslims out of Sadqa Fitr."

سألت زيدا بن علي (ع م) عن رجل حلف لا يأكل هذا التمر فجعل منه ناطفا فأكل منه، فقال (ع م) لا يحنث، قلت فان حلف ان لا يأكل هذا الرطب فصار تمرا فأكل منه، قال (ع م) يحنث، قلت وما الفرق بين هذين والناطف من التمر والتمر من الرطب، قال (ع م) لان الناطف من التمر بانتقال وتغير أرأيت ان لو حلف ان لا يكلم هذا الرجل فكلم ابنا له ولد بعد ذلك انه لا يحنث وهو منه وكذلك لو حلف ان لا يأكل هذه الشاة فولدت جديا فأكل منه لم يحنث وهو منها فهذه تشبه الناطف ولو حلف ان لا يكلم هذا الصبي فصار رجلا فكلمه حنث ولو حلف ان لا يأكل هذا الحمل فصار كبشا فأكل منه حنث فهذا في الوجه يشبه الرطب لان هذا ليس بانتقال .

I asked Imam Zaid bin Ali (may Allah be pleased with him) about the person who vows not to eat dates. Then he prepares HALWA (sweet) of the dates and eats it up? He replied, "His vow is still in order (and not broken)" I asked, "If he vows not to eat dates and the dates turn into dried dates and he eats them up?" Imam Zaid (may Allah be pleased with him) said, "His oath shall be broken." I asked, "What difference lies in between those two situations, while the sweet is prepared from dried dates which are the other form of dates?" He said, "It is because the sweet is prepared when the dates change their form to take new shape. Don't you see, if one vows not to talk to certain person but he talks to his son, who is even born after the oath was placed in order, then he shall not be considered Hanis (one who breaks vow) even though that boy is from that person he has sworn not to talk to. Similarly, if one swears not to eat (meat of) goat, and the goat gives birth to a young and the vowing person eats the meat of that young goat, then he shall not become a Hanis, even though the goatling is from that goat. This is how eating up of sweet doesn't break the oath. If a person vows not to talk to this child and the child grows up to a young man, and the person talks to him then the vowing man shall become a Hanis. If he swears not to eat the fetus of the goat but eats the ram (after the birth has taken place) then the man shall be a Hanis. This is the example of dates, because they have not been changed into new form."

وقال سألت امرأة امير المؤمنين زيدا بن علي (ع م) فقالت يا ابن رسول الله حلفت ان لا آكل من لبن شاة لي فجعلت منه سمنا فأكلت منه، فقال (ع م) لا حنث عليك، قال فالزبد والشيراز قال (ع م) يحنث، وقال الزبد والشيراز ليسبانتقال والسمن انتقال .

Abu Khalid reported a woman asked Ameer-ul-Momineen, Imam Zaid bin Ali (may Allah be pleased with him), "O the son of the Prophet of Allah (peace be upon him)! I swore off eating out of the milk of my goat, but I prepared Ghee (clarified butter) from its milk and ate it up?" The Imam said, "Your vow is not broken." We asked (the Imam), "What about the butter and the yogurt?" Imam Zaid (may Allah be pleased with him) replied, "Butter and yogurt will break the oath." Imam clarified, "There is no change in butter and yogurt whereas the Ghee changes the form."

وسألت زيدا بن علي (ع م) عن رجل حلف ان لا يأكل تمرا فأكل رطبا أو حلف ان لا يأكل رطبا فأكل تمرا أو حلف ان لا يأكل لبنا فأكل شيرازا أو سمنا أو زبدا أو جبنا، قال (ع م) لا يحنث في شئ من ذلك فالحلف من الشئ من هذا بعينه والشئ بغير عينه يختلف .

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him) about the person who vows not to eat dried dates but eats the dates or swears off to eat dates but eats the dried dates or gives vow to not to drink milk but eats yogurt, Ghee, butter or cheese? He replied, "None of the above mentioned situations will make the person Hanis. Swearing on some specific things and making a vow on some non-specific things hold the different scenarios"

قال وسألت زيدا بن علي (ع م) عن الصبي يحلف وهو صبي ثم يبلغ فيحنث، قال (ع م): لا شئ عليه وكذلك الكافر يحلف ثم يسلم فيحنث، قال (ع م) لا شئ عليه هدم الاسلام ما قبله.

Abu Khalid asked Imam Zaid bin Ali (may Allah be pleased with him) about a child who gives a vow and breaks it when grows up? He replied, "Nothing falls on him." Similarly, what about that non-Muslim who gives an oath but breaks it after converting to Islam? Imam Zaid bin Ali (may Allah be pleased with him) said, "Nothing falls on him as well. It is because Islam has removed all of his previous deeds."

وقال زيد بن علي (ع م): وجه ايمان الناس على ما يريدون وينوون فان لم تكن لهم نية فاحمل ذلك على لغة بلدهم وما يتعارفون ولا تحملها على ما ينكرون.

Imam Zaid bin Ali (may Allah be pleased with him) said, "Consider the vows and swears of people in accordance with their intentions and wills. If they do not intend, keep in view their language and culture and also what is customary in them. Do not give meanings to vows of the people they deny."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: كانت يمين رسول الله صلى الله عليه وآله التي يحلف بها والذي نفس محمد بيده وربما حلف، قال لا ومقلب القلوب .

Imam Zaid bin Ali (may Allah be pleased with him) said that Ali bin Abu Talib (may Allah be pleased with him) reported, "Allah's Apostle used to swear in this way, 'By Him, in whose hand is the life of Muhammad' or sometimes he would vow like this: By the One who changes hearts."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كان إذا حلف قال والذي فلق الجنة وبرأ النسمة، قال أبو خالد الواسطي ما سمعت زيدا (ع م) حلف بيمين قط الا استثنى فيها فقال ان شاء الله كان ذلك في رضاء أو غضب، فسألته عن الاستثناء، فقال الاستثناء من كل شئ جائز.

Ali bin Abu Talib (may Allah be pleased with him) would swear in these words:

"By the creator of every grain and every soul!"

Abu Khalid said, "Whenever I heard Imam Zaid bin Ali (may Allah be pleased with him) swearing, whether he swore on the pleasant or unpleasant occasion, he would add 'Insha Allah' while swearing. I asked him about 'Insha Allah', he said, 'Istisna (exception or exclusion) is legal in everything."

كتاب الحج

Book of Hajj (pilgrimage)

باب فضل الحج وثوابه:

Chapter: Superiority of Hajj and its reward

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله من أراد الدنيا والآخرة فليؤم هذا البيت فما أتاه عبد يسأل الله دنيا الا أعطاه الله منها ولا يسأله آخرة الا ادخر له منها ألا أيها الناس عليكم بالحج والعمرة فتابعوا بينهما فانهما يغسلان الذنوب كما يغسل الماء الدرن على الثوب وينفيان الفقر كما تنفي النار خبث الحديد.

Narrated Zaid bin Ali (may Allah be pleased with him) that Ali bin Abi Talib (may Allah be pleased with him)said : The Prophet (peace be upon Him and His Household) said " If you desire (Dunia) lifehood and the next life (Akhera) then you should go to Ka'ba that every worshiper who asked for Dunia was given a portion from it , and every worshiper who asked for the Akhera " Last day " was promised to be guided toward it " " Oh , people do perform Haj and Umra'a and do perform them both that they wash the guilts like the water washing the dirty cloth and smelt poverty like the fire smelt the iron .

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: سمعت رسول الله صلى الله عليه وآله يقول تحت ظل العرش يوم لا ظل الا ظله رجل خرج من بيته حاجا أو معتمرا إلى بيت الله الحرام.

Ali bin Abu Talib (may Allah be pleased with him) said, "I heard the Prophet of Allah (peace be upon him) saying; 'The one who sets off from his house to the house of Allah with an intention of performing Hajj or Umrah, shall stand under the shade of the Throne (Arsh) on that day when there will be no other shade except for the shade of the Throne.'

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لما كان عشية عرفة ورسول الله صلى الله عليه وآله واقف أقبل على الناس بوجهه، فقال مرحبا بوفد الله ثلاث مرات الذين إذا سألوا الله أعطاهم ويخلف عليهم نفقاتهم في الدنيا ويجعل لهم في الآخرة مكان كل درهم الفا الا ابشركم، قالوا بلا يارسول الله، قال فانه إذا كان في هذه العشية هبط الله سبحانه وتعالى إلى سماء الدنيا ثم أمر الله ملائكته فيهبطون إلى الارض فلو طرحت ابرة لم تسقط الا على رأس ملك، ثم يقول سبحانه وتعالى يا ملائكتي انظروا إلى عبادي شعثا غبرا قد جاؤوني من اطراف الارض هل تسمعون ما قالوا، قالوا يسألونك اي رب المغفرة، قال اشهدكم اني قد غفرت لهم ثلاث مرات فافيضوا من موقفكم مغفورا لكم ما قد سلف.

Reported Ali bin Abu Talib (may Allah be pleased with him); "On the evening of 9th Zul-Hijjah, the Prophet of Allah (peace be upon him) was in a standing posture. He turned his sacred face to the people and said, 'O the delegation of Allah! Welcome!' He said so thrice. 'These are the people whom Allah grants whatever they will pray for. Allah will grant them their expenses in this world and in the hereafter He will give them (the reward of) one thousand Dirham against the one Dirham they have spent here. Behold! Should I not tell you good tidings?' The companions of the Prophet (peace be upon him) said, 'Yes, O Prophet of Allah!' He said, 'When the evening falls on this very day, Allah descends His special glory to the sky of this world. Allah then orders his angels and they come down to the earth. Should you drop a needle, it will fall on the head of any of those angels (they are so many in number). Then Allah says, O my angels! Look at my devotees, as they have arrived to me with all dusty and scattered hair from every corner. Have you heard what they said? The angels reply; O Lord, they seek forgiveness. Allah says, I bear you witness that I have granted them forgiveness. Allah says so three times. So you, O people (who have come to perform Hajj)! Go back from the place of your stay in a state that all your previous sins have been removed. "'

قال زيد بن علي (ع م) ان الله عزوجل أعظم من ان يزول ولكن هبوطه نظره سبحانه وتعالى إلى الشئ.

Imam Zaid bin Ali (may Allah be pleased with him) said, "Allah is beyond of this fancy that He will come down. However, His descendance is His special manifestation to something."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لما كان يوم النفر اصيب رجل من اصحاب رسول الله صلى الله عليه وآله فغسله وكفنه وصلى عليه ثم أقبل علينا بوجه الكريم، فقال هذا المطهر يلقى الله عز وجل بلا ذنب له يتبعه.

Ali bin Abu Talib (may Allah be pleased with him) reported, "On the returning day (12th of Zul-Hijjah) one of the companions of the Prophet (peace be upon him) died. His body was given a ritual wash and enshrouded. The Prophet (peace be upon him) lead in his funeral prayer, then he turned his sacred face to us and said, 'this noble man reunited with his Lord without such sins that would follow him.'"

باب ما يوجب الحج:

Chapter: What makes Hajj (Pilgrimage) obligatory

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام في قول الله عزوجل: (ولله على الناس حج البيت من استطاع إليه سبيلا). قال عليه السلام: السبيل الزاد والراحلة،

Defining the exegeses of these words of Allah,((وَلِلّٰهِ عَلَىالنَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا)) **(Hajj (pilgrimage) to the House (Ka'ba) is obligatory for those who can afford the journey. 3:97)**, Ali bin Abu Talib (may Allah be pleased with him) said, "The word سَبِيْلًا means one own travelling expenses and the expenses of his family and of his ride."

وقال عليه السلام: ولما نزلت هذه الآية قام رجل إلى النبي صلى الله عليه وآله فقال: يارسول الله الحج واجب علينا في كل سنة أو مرة واحدة في الدهر؟ فقال النبي صلى الله عليه وآله: بل مرة واحدة ولو قلت في كل سنة لوجب. قال يارسول الله فالعمرة واجبة مثل الحج؟ قال لا، ولكن ان اعتمرت خيرا لك

Reported Ali bin Abu Talib (may Allah be pleased with him): "When this verse was revealed a man stood and asked the Prophet (peace be upon him), 'O Prophet of Allah (peace be upon him)! Are we obliged to offer hajj every year or is it an obligation once in a lifetime?' The Prophet (peace be upon him) replied, 'Rather (it is an obligation) only once (in a lifetime). If I were to say 'every year', it would have become obligatory (for you to perform it every year).' He said again, 'O Prophet of Allah (peace be upon him)! 'Is Umrah too obligatory like hajj?' The Prophet (peace be upon him) replied, 'No, but if you offer Umrah, it is better for you.'"

باب المواقيت:

Chapter: Mawaqit (The last limits of assuming the state of Ihram for the outsiders)

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: ميقات من حج من المدينة أو اعتمر ذو الحليفة ، فمن شاء استمتع بثيابه واهله حتى يبلغ ذا الحليفة، وميقات من حج أو اعتمر من اهل العراق العقيق فمن شاء استمتع بثيابه واهله حتى يبلغ العقيق، وميقات. من حج أو اعتمر من اهل الشام الجحفة فمن شاء استمتع بثيابه واهله حتى يبلغ الجحفة، وميقات من حج من اهل اليمن أو اعتمر يلملم فمن شاء استمتع بثيابه واهله حتى يبلغ يلملم، وميقات من حج أو اعتمر من اهل نجد قرن المنازل فمن شاء استمتع بثيابه واهله حتى يبلغ قرن المنازل، وميقات من كان دون المواقيت من اهله داره.

Ali bin Abu Talib (may Allah be pleased with him) said, "The Miqat (limits of assuming the state of Ihram) for the one who starts his journey from Medina to offer Hajj or Umrah is Dhul-Hulaifa. Anyone who wants to take advantage from his dresses or wives may do so till he reaches Dhul-Hulaifa. Miqat for the person who arrives for Hajj or Umrah from Iraq is Aqiq. Anyone who wants to take benefit from his dresses or wives may do so till he reaches Aqiq. The Miqat for the pilgrims (of Hajj or Umrah) belonging to Syria is Juhfa. Anyone who wants to take benefit from his dresses or wives may do so till he reaches Juhfa. The Miqat for the pilgrims of Yemen is Yalamlam. Anyone who wants to take advantage from his dresses or wives may do so till he reaches Yalamlam. The Miqat for the one arriving for Hajj or Umrah from Najd is Qarn Al-manazal. Anyone who wants to take advantage from his dresses or wives may do so till he reaches Qarn Al-manazal. The Miqat of the one who lives within the limits of Miqat is his own house."

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: من تمام الحج والعمرة ان تهل بهما جميعا من دويرة اهلك.

Ali bin Abu Talib (may Allah be pleased with him) said, "The whole Hajj and Umrah is saying of Talbiyah for both simultaneously from your house."

باب الاهلال والتلبية:

Chapter: Pronouncing Talbiyah and raising voice

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: من شاء ممن لم يحج تمتع بالعمرة إلى الحج ومن شاء قرنهما جميعا ومن شاء أفرد.

Ali bin Abu Talib (may Allah be pleased with him) said, "Anyone of the people who have not performed Hajj, may either do Tamattu with Hajj and Umrah or Qiran or Ifrad." (**Tamattu** means entering into Ihram for the Umrah, taking Ihram off after performing the Umrah, and then assuming Ihram again for the Hajj. **Qiran** means entering into Ihram for both Hajj and Umrah at the same time not taking it off until the 8th of Zul-Hijjah. **Ifrad** means entering into Ihram only for the Hajj.)

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام ان تلبية النبي صلى الله عليه وآله لبيك اللهم لبيك لبيك لا شريك لك لبيك ان الحمد والنعمة لك والملك لا شريك لك. قال زيد بن علي (ع م): إن شئت اقتصرت على ذلك وان شئت زدت عليه كل ذلك

حسن.

Ali bin Abu Talib (may Allah be pleased with him) described, "The Talbiyah of the Prophet of Allah (peace be upon him) was:

"لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَاشَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَلَكَ وَالْمُلْكَ لَاشَرِيكَ لَكَ"

(I am present O my Lord, I am present. I am present, You have no partner, I am present. Indeed all praise, grace and sovereignty belong to You. You have no partner.)

Imam Zaid bin Ali (may Allah be pleased with him) said, "You may consider it sufficient or else may add more into it, each action is good."

باب الطواف بالبيت:

Chapter: Tawaf of Baitullah

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام في القارن عليه طوافان وسعيان .

Ali bin Abu Talib (may Allah be pleased with him) said, "Qarin is required to do two Tawaf and two Sa'i."

(**Qarin**: The pilgrim who has assumed Ihram to perform Hajj and Umrah at the same time)

= حدثني زيد بن علي عن أبيه عن جده عن على عليهم السلام قال: اول مناسك الحج اول ما يدخل مكة يأتي الكعبة يتمسح بالحجر الاسود ويكبر ويذكر الله تعالى ويطوف، فإذا انتهى إلى الحجر الاسود فذلك شوط فليطف كذلك سبع مرات فان استطاع ان يتمسح بالحجر الاسود في كلهن فعل وان لم يجد إلى ذلك سبيلا مسح ذلك في اولهن وفي آخرهن، فإذا قضى طوافه فليأت مقام إبراهيم صلى الله على نبينا وعليه وعلى آلهما وسلم فليصل ركعتين واربع سجدات ثم ليسلم ثم ليتمسح بالحجر الاسود بعد التسليم حين يريد الخروج إلى الصفا والمروة.

Ali bin Abu Talib (may Allah be pleased with him) said, "When the person enters Mecca his first action of Hajj is to go to ka'ba and do Istilam (to kiss Hajr-e-Aswad; either actually or symbolically) to Hajr-e-Aswad (the black stone), pronounce Takbeer, remember (Dhikar of) Allah and perform Tawaf around the Ka'ba. Approaching Hajr-e-Aswad marks his first circle complete. He is to complete seven such circles around the Ka'ba. If he is able to touch Hajr-e-Aswad at the completion of every circle, then he should do it. If he is unable to touch the stone, he should touch it at the beginning and at the end (of Tawaf). At the completion of Tawaf, offer two raka'at (voluntary) prayer at the Muqam-e-Ibrahim (peace be upon him) and prostrate four times. After bidding salute (salam) from the prayer, touch the black stone before leaving for Safa and Marwa."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في الرجل ينسى فيطوف ثمانية فليزد عليها ستة حتى تكون اربعة عشر ويصلي اربع ركعات.

Ali bin Abu Talib (may Allah be pleased with him) said, "If someone completes eight circles (instead of seven) he is to add six more circles to make them fourteen (in total). He is to offer four raka'at of voluntary prayer."

باب السعي بين الصفا والمروة:

Chapter: Sa'i between Safa and Marwa

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في قول الله عز وجل: ان الصفا والمروة من شعائر الله فمن حج البيت أو اعتمر فلا جناح عليه ان يطوف بهما. قال عليه السلام: كان عليهما اصنام فتحرج المسلمون من الطواف بينهما لاجل الاصنام فأنزل الله عزوجل لئلا يكون عليهم حرج في الطواف من اجل الاصنام.

On the authority of Ali bin Abu Talib (may Allah be pleased with him), Imam Zaid bin Ali (may Allah be pleased with him) said about the following verse of the Quran:

إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ ۖ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا (Lo! (the mountains) As-Safa and Al-Marwa are among the indications of Allah. It is therefore no sin for him who is on pilgrimage to the House (of Allah) or visits it, to go around them (as the pagan custom is)… [Translation: Pickthall]

The Muslim felt hesitation going round between these places because of the idols that had been placed there. Allah revealed this verse so that the Muslim may not face any difficulty going round between these places.

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: يبدأ بالصفا ويختم بالمروة، فإذا انتهى إلى بطن الوادي سعى حتى يجاوزه فان كانت به علة لا يقدر ان يمشي ركب.

Ali bin Abu Talib (may Allah be pleased with him) said, "One begins (Sa'i) with Safa and completes it on Marwa. When he reaches the valley of Battan, he walks briskly till he crosses it. If he is unable to walk, because of some disease, he may mount on some ride."

باب الوقوف بعرفات:

Chapter: Wuquf in Arafat

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: يوم عرفة يوم التاسع يخطب الإمام الناس يومئذ بعد الزوال ويصلي الظهر والعصر يومئذ بأذان واقامتين ويجمع بينهما بعد الزوال. قال ثم يعرف الناس بعد العصر حتى تغيب الشمس ثم يفيضون.

Ali bin Abu Talib (may Allah be pleased with him) said, "The day of Arafah is 8th of Zul-Hijjah. On this day the Imam delivers a sermon to the people after the sun has past the meridian. On this day, he (the imam) leads the people in the Zuhr and Asr prayers with one Azan (call to prayer) and two Iqamahs (call to commence prayer). He leads in both these prayers jointly after the sun has past the meridian. " Ali bin

Abu Talib (may Allah be pleased with him) said, "After the Asr prayer, people stay in Arafat till the sun set. Then they return from there."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: من فاته الموقف بعرفة مع الناس فأتاها ليلا ثم أدرك الناس في جمع قبل انصراف الناس فقد أدرك الحج.

Ali bin Abu Talib (may Allah be pleased with him) said, "Anyone who misses the Wuquf in Arafat with the people and arrives at Arafat before the night falls and then meets with the people in Muzdalifah before their departure, he has performed his Hajj."

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: الحج عرفات والعمرة والطواف بالبيت.

باب المزدلفة والبيوت بها:

Chapter: Muzdalifah and to stay the night there

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: لا يصلي الإمام المغرب والعشاء الا بجمع حيث يخطب الناس يصليهما بأذان واحد واقامة واحدة ثم يبيتون بها، فإذا صلى الفجر وقف بالناس عند المشعر الحرام حتى تكاد الشمس تطلع ثم يفيضون وعليهم السكينة والوقار.

Ali bin Abu Talib (may Allah be pleased with him) said, "Imam offers Mughrib and Isha prayers at Muzdalifah, the place where he has delivered the sermon to the people and offered two prayers with one Azan (call to prayer) and two Iqamahs (call to commence prayer). People spend the night there. After offering the Fajr prayer, Imam stays with the people by Mash'ar al-Haram till just before the sun rise. Then they leave the place with peace and dignity."

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام أن النبي صلى الله عليه وآله قدم النساء والصبيان وضعفة اهله في السحر ثم أقام هو حتى وقف بعد الفجر.

Ali bin Abu Talib (may Allah be please with him) reported, "The Prophet (peace be upon him) sent the women, children and the weak earlier at the dawn. He himself stayed back till he did wuquf after Fajr."

باب رمي الجمار:

Chapter: Stoning of the Pillars

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: ايام الرمي يوم النحر وهو يوم العاشر يرمي فيه جمرة العقبة بعد طلوع الشمس بسبع حصيات يكبر مع كل حصاة ولا يرمي يومئذ من الجمار غيرها، وثلاثة ايام بعد يوم النحر يوم حادي عشر ويوم ثاني عشر ويوم ثالث عشر يرمي فيهن الجمار الثلاث بعد الزوال كل جمرة بسبع حصياتيكبر مع كل حصاة ويقف عند الجمرتين الاولتين ولا يقف عند جمرة العقبة.

Ali bin Abu Talib (may Allah be pleased with him) said, "The day of sacrifice is the day when devils are stoned and this is 10th Zil-Hijjah. On that day, after the sun rise, throw seven stones at the Jamra-e-Uqba saying 'Allah-u-Akbar' with every stone. On this day, do not throw stones at any other Jamrat (pillars) except this one. There are three more days after the day of sacrifice; 11th, 12th and 13th (Zil-hijjah). Throw stones at three other Jamrat after the sun has passed the meridian during these days. Throw seven stones at every Jamra and say 'Allah-u-Akbar' with every stone. One stays by the first two pillars but he does not stay near the Jamra-e-Uqba."

باب طواف الزيارة:

Chapter: Tawaf-Az-Ziyarat

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام في قول الله عزوجل ((ثم ليقضوا تفثهم وليوفوا نذورهم وليطوفوا بالبيت العتيق)) قال: هو طواف الزيارة يوم النحر وهو الطواف الواجب، فإذا طاف الرجل طواف الزيارة حل له الطيب والنساء وان قصر وذبح ولم يطف حل له الطيب والصيد واللباس ولم يحل له النساء حتى يطوف بالبيت.

Interpreting the following verse of the Quran

ثُمَّلْيَقْضُوْاتَفَثَهُمْوَلْيُوْفُوْانُذُوْرَهُمْوَلْيَطَّوَّفُوْابِالْبَيْتِالْعَتِيْقِ

Sahi International Translation: "Then let them end their untidiness and fulfill their vows and perform Tawaf around the ancient House." (Al-Hajj, verse 29)

Ali bin Abu Talib (may Allah be pleased with him) said, "This verse defines the Tawaf-e-Ziyarat on the day of sacrifice. This Tawaf is obligatory (wajib). Scent and women become permissible for the person who has performed Tawaf-e-Ziyarat. If one cuts his hair short, sacrifices but has not performed the Tawaf, then applying fragrance, hunting and putting on (normal) clothes would be permissible for him, but still his women would not be legal for him until he performs the Tawaf of Baitullah."

وقال زيد بن علي (ع م): فروض الحج ثلاثة: الاحرام والوقوف بعرفة وطواف الزيارة يوم النحر.

Imam Zaid bin Ali (may Allah be pleased with him) said, "There are three obligations of Hajj: assuming Ihram, staying in Arafat and performing Tawaf-e-Ziyarat on the day of sacrifice."

باب طواف الصدر:

Chapter: Tawaf-Al-Sadr (Farewell Tawaf)

حدثني زيد بن علي عن أبيه عن جده عن على عليهم السلام قال: من حج فليكن آخر عهده بالبيت الا النساء الحيض فان رسول الله (ص) رخص لهن في ذلك.

Ali bin Abu Talib (may Allah be pleased with him) said, "The person who performs Hajj, should tie his last bond with the house of Allah (he should perform the Farewell Tawaf) except for the menstruating women. For surely they have been exempted by the Prophet of Allah (peace be upon him) from this Tawaf. "

باب اللباس للمحرم:

Chapter: Clothing for the person in Ihram

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا يلبس المحرم قميصا ولا سراويل ولا خفين ولا عمامة ولا قلنسوة ولا ثوبا مصبوغا بورس ولا زعفران، قال وان لم يجد المحرم نعلين لبس خفين .

Ali bin Abu Talib (may Allah be pleased with him) said, "The person in Ihram is not allowed to put on a shirt, a shalwar (trousers), leather socks, a turban, a headlock or a piece of cloth dyed with saffron or any other scented material. If the one in the state of Ihram does not find shoes, he may put on leather socks that have been cut short below the ankles. If he is unable to find an apron (tehband), he may wear shalwar. If sheet (chaddar) is unavailable for him but finds a shirt instead, he may wrap it up but he is not allowed to wear it."

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: تلبس المرأة المحرمة ما شاءت من الثياب غير ما صبغ بطيب وتلبس الخفين والسروايل والجبة.

Ali bin Abu Talib (may Allah be pleased with him) said, "Women in Ihram may wear anything except for dress dyed with scented material. She may put on stocking, shalwar and an overcoat (jubbah)."

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: احرام الرجل في رأسه واحرام المرأة في وجهها.

Ali bin Abu Talib (may Allah be pleased with him) said, "Man's Ihram is on his head while the Ihram of a woman is on her face."

باب جزاء الصيد :

Chapter: Penalty of Hunting

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا يقتل المحرم الصيد ولا يشير إليه ولا يدل عليه ولا يتبعه.

Ali bin Abu Talib (may Allah be pleased with him) said, "The person in the state of Ihram neither kills a prey nor points it out nor informs its location nor chases it."

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: في النعامة بدنة وفى البقرة الوحشية بدنة وفي حمار الوحش بدنة وفي الظبي شاة وفي الضبع شاة وفي الجرادة قبضة من طعام .

Ali bin Abu Talib (may Allah be pleased with him) said, "The penalty for (killing) an ostrich, a wild cow, a wild ass (in the state of Ihram), is (slaughtering) a camel. Penalty for killing a deer, a badger is a goat and for killing a spider a handful of wheat."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لما كان في ولاية عمر أقبل قوم من اهل الشام محرمين فأصابوا بيض نعام فأوطأوا وكسروا وأخذوا، قال فأتوا عمر في ولايته فهم بهم وانتهرهم ثم قال: اتبعوني حتى آتي عليا قال فأتوا عليا وهو في ارض له وبيده مسحاة يقلع بها الارض فضرب عمر بيده عضده وقال: ما أخطأ من سماك أبا تراب! قال فقص القوم على علي بن أبي طالب القصة، قال فقال علي (ع م): انطلقوا إلى نوق أبكار فاطرقوها فحلها فما نتج فانحروه لله عزوجل. فقال عمر: يا أبا الحسن ان من البيض ما يمذق ، قال فقال عليه السلام: ومن النوق ما يزلق.

Imam Zaid bin Ali (may Allah be pleased with him) said that Ali bin Abu Talib (may Allah be pleased with him) reported, "During the caliphate of Umar bin Khatab (may Allah be pleased with him), some of Syrians arrived in the state of Ihram. They found an egg of ostrich which they trampled over, broke and carried with them. Ali bin Abu Talib (may Allah be pleased with him) said: When they went to Umar bin Khattab (may Allah be pleased with him), he became worried about them and scolded them with harsh words and said, 'come along with me.' He took them to Ali bin Abu Talib (may Allah be pleased with him). Ali bin Abu Talib (may Allah be pleased with him) was working in his field. He was leveling the ground with a spade. Umar bin Khattab (may Allah be pleased with him) tapped his hand on his (Ali's) arm and said, 'The one who gave you the name of Abu Tarrab had not made a mistake.' The group of people told the whole incident to Ali bin Abu Talib (may Allah be pleased with him). Upon this Ali bin Abu Talib (may Allah be pleased with him) gave a verdict: 'Take them to a she-camel that has not conceived yet. Leave a he-camel on her for mating. Slaughter the young she gives birth to (in the result of mating). Umar bin Khattab (may Allah be pleased with him) said, "O Abu al-Hassan, some eggs may become rotted?' Ali bin Abu Talib (may Allah be pleased with him) said, 'Also some she camels abort the fetus.'

وسألت زيدا بن علي (ع م) عن جزاء الصيد فقال (ع م): فيهالجزاء، قال وان لم تجد ما تنحره قومه طعاما ثم تصدق به على المساكين. قال عليه السلام: فان لم يجد ما يطعم صام مكان كل نصف صاع يوما.

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him) about the penalty of hunting (while in the state of Ihram)? He replied, "There is penalty for it. If one (the transgressor) finds no animal to slaughter, then he should estimate the value of the animal in proportion to wheat and distribute it as charity to the poor. If he finds no strength to feed people, then he should observe one fast for half a Sa'a"

وسألت زيدا بن علي (ع م) عن القارن، قال عليه كفارتان .

Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him) about the Qarin (The pilgrim who has assumed Ihram to perform Hajj and Umrah at the same time)? He replied, "He has double penalty."

، قال سألت زيدا بن علي (ع م) عن الحلال يقتل الصيد في الحرم، قال عليه الجزاء، قلت فان كان محرما قتل صيدا في الحرم، قال عليه كفارتان.

I (I asked Imam Zaid bin Ali (may Allah be pleased with him) about that Hallal person (person without Ihram) who kills a prey inside the boundaries of Harram? He replied, "He has to pay penalty." I enquired, "If a person in the state of Ihram kills a prey inside the Harram?" He said, "He has two penalties due.

باب القارن والمتمتع لا يجدان الهدى:

Chapter: The performers of Hajj-Al-Qiran or Tamattu who are unable to sacrifice

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: على القارن والمتمتع هدى فان لم يجدا صاما ثلاثة ايام في الحج آخرهن يوم عرفة وسبعة ايام إذا رجع إلى اهله ذلك لمن لم يكن اهله حاضر المسجد الحرام.

Ali bin Abu Talib (may Allah be pleased with him) reported, "Offering of a sacrifice is due on the performer of Hajj-e-Qiran or Tamattu. If they are unable to offer a sacrifice, they observe fasting for three days during Hajj days and 9th Zul-hijjah should be the last of these three fasts. They are to complete seven more fasts (to make ten in total) when return home (after completing hajj). This (ruling) is for the people whose families do not reside inside the (boundaries of) Harram."

باب الحلق والتقصير:

Chapter: The shaving of head and having hair cut short

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: اول المناسك يوم النحر رمي الجمرة ثم الذبح ثم الحلق ثم طواف الزيارة.

Ali bin Abu Talib (may Allah be pleased with him) reported, "The first action on the 10th Zul-hijjah is stoning of Jamrah; afterwards (come) offering of sacrifice, shaving of head and performing tawaf-e-ziyarat (farewell tawaf)."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله اللهم اغفر للمحلقين ثلاثا اللهم اغفر للمقصرين مرة واحدة.

Ali bin Abu Talib (may Allah be pleased with him) reported, "Allah's Apostle (peace be upon him) supplicated three times: O Allah! Forgive those who have their head shaved. He only once supplicated: O Allah! Forgive those who have their hair cut short."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) فيمن اصابه أذى من رأسه فحلقه يصوم ثلاثة ايام وان شاء اطعم ستة مساكين لكل مسكين نصف صاع وان شاء نسكا ذبح شاة.

Ali bin Abu Talib (may Allah be pleased with him) said, "The one who has some kind of ailment of head and gets his head shaved, is to observe fasting for three days. If he prefers, he may feed six poor people by giving half a sa'a to each. If he wants to offer a sacrifice instead, he may slaughter a goat."

باب المحرم يجامع أو يقبل:

Chapter: Having sexual intercourse or kissing while in the state of Ihram

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: إذا واقع الرجل امرأته وهما محرمان تفرقا حتى يقضيا نسكهما وعليهما الحج من قابل فلا ينتهيان إلى ذلك المكان الذي أصابا فيه الحدث الا وهما محرمان فإذا انتهيا إليه تفرقا حتى يقضيا نسكهما وينحر كل واحد منهما هديا .

Ali bin Abu Talib (may Allah be pleased with him) said, "If a person has sexual intercourse with his wife, while both of them are in the state of Ihram, let them separate from each other until the completion of the remaining ceremonies of the hajj. Both of them are obliged to perform (repeat) their hajj in the following year. He must not approach that point, without assuming Ihram, where this incident took place. When they meet at the place, let them separate from each other till they complete their (remaining) hajj. Each of them is to slaughter one animal (as penalty)."

وقال زيد بن علي (ع م): من قضى المناسك كلها الا الطواف ثم واقع أهله فسد حجه وعليه الحج من قابل وعليه بدنة لما أفسد من حجته .

Imam Zaid bin Ali (may Allah be pleased with him) said, "If a person has sexual intercourse with his wife after the completion of all the integrals (Arkan) of Hajj, except Tawaf-e-Ziyarat, his hajj will be corrupted. It is obligatory for him to perform hajj in the year to come. He must slaughter a camel as ransom for invalidating the hajj."

وقال زيد بن علي (ع م) في المحرم يقبل امرأته ان عليه هديا شاة فان أمنى فعليه مثل ذلك وحجته تامة.

Imam Zaid bin Ali (may Allah be pleased with him) said, "If a person kisses his wife while in the state of Ihram, he is obliged to offer a sacrifice of a goat. If he ejaculates as a result of kissing, the same penalty is due on him. His hajj shall be complete."

باب الدهن والطيب والحجامة للمحرم: ،

Chapter: Applying of oil, perfume and using razor by the person in the state of Ihram

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا يدهن المحرم ولا يتطيب فان أصابه شقاق دهنه مما يأكل لايدهن المحرم ولا يتطيب فان أصابه شقاق دهنه مما يأكل.

Ali bin Abu Talib (may Allah be pleased with him) said, "The person in Ihram neither applies oil nor scent. If (skin of) his limbs crack, he applies the edible oil on them."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا ينزع المحرم ضرسه ولا ظفره الا ان يؤذياه وإذا اشتكا عينه اكتحل بالصبر ليس فيه زعفران.

Ali bin Abu Talib (may Allah be pleased with him) said, "The person in the state of Ihram neither pulls out his tooth nor clips nails unless they cause pain. If his eyes sore, he may apply scentless aloe kohl to them."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: يحتجم المحرم ان شاء.

Ali bin Abu Talib (may Allah be pleased with him) said, "The person in Ihram may use a razor as per needed."

باب ما يقتل المحرم من الهوام والدواب:

Chapter: the animals and insects that someone in Ihram can kill

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: يقتل المحرم من الحيات الاسود والافعى والعقرب والكلب العقور ويرمي الغراب ويقتل من قاتله.

Ali bin Abu Talib (may Allah be pleased with him) said, "A person in the state of Ihram can kill black cobra, poisonous snake, scorpion, a biting dog. He can kill a crow with an arrow. He may kill every beast that attacks on him."

باب ما تقضي الحائض من المناسك:

Chapter: The integrals (Arkan) of Hajj that a menstruating woman can perform

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: في الحائض انها تعرف وتنسك مع الناس المناسك كلها وتأتي المشعر الحرام وترمي الجمار وتسعى بين الصفا والمروة ولا تطوف بالبيت حتى تطهر.

Ali bin Abu Talib (may Allah be pleased with him) said, "A woman in menstruation can go to Arafat and complete all the integrals of Hajj with other pilgrims. She may go to Muzdalifa, throw stones at Jamrat (pillars), do sa'i in Safa and Marwa, but she may not perform Tawaf of Baitullah until she gets purified (takes bath after the completion of the cycle)."

باب النذور في الحج:

Chapter: Votive Offerings (Nazar) of Hajj

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في امرأة نذرت ان تحج ماشية فلم تستطع ان تمشي قال: فلتركب وعليها شاة مكان المشي.

Ali bin Abu Talib (may Allah be pleased with him) said about the woman who takes a vow to perform hajj on foot but on not finding the walking strength, rides instead that she must sacrifice a goat (as an atonement for not fulfilling the vow).

قال زيد بن علي (ع م) في رجل قال ان كلمت فلانا فعلي حجة انه لا شئ عليه فان قال ان كلمته فلله علي حجة وجبت عليه.

Imam Zaid bin Ali (may Allah be pleased with him) verdicts regarding that person who vows like this: 'If I talk to such and such person, hajj will become due on me', nothing shall fall on him. But if he vows in these words: 'If I talk to him, **for Allah** hajj will become due on me,' hajj will (really) become obligatory for him."

باب المحصر:

Chapter: The Muhsar/incapacitated (the one who is prevented to perform Hajj or Umrah after assuming Ihram)

قال وسألت زيدا بن علي (ع م) عن المحصر فقال: من كل عدو خالس أو مرض مانع يبعث هديا ويواعدهم يوما ينحرونه فإذا كان ذلك اليوم أحل فان كان محرما بعمرة فعليه عمرة مكانها وان كانت عليه حجة فعليه حجة مكانها.

I asked Imam Zaid bin Ali (may Allah be pleased with him) regarding the Muhsar (the one prevented from offering the hajj or umrah after assuming Ihram)? He replied: "For every deceptive enemy or disease that comes in the way of his hajj or umrah, he is to dispatch a sacrificial animal and to settle the date (with the people carrying his sacrifice) of slaughtering the sacrifice. On that fixed day, after the sacrifice has occurred, the muhsar finishes his Ihram. If he was assuming the Ihram with an intention to offer Umrah, he is obliged to make it up. If he was assuming the Ihram with an intention to offer Hajj, he has to make it up too."

باب في حج الصبي والاعرابي والعبد:

Chapter: Hajj of a child, a Bedouin and a slave

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: إذا حج الاعرابي أجزاه ما دام اعرابيا فإذا هاجر فعليه حجة الاسلام وإذا حج الصبي أجزاه مدام صبيا فإذا بلغ فعليه حجة الاسلام وإذا حج العبد أجزاه مادام عبدا فإذا عتق فعليه حجة الاسلام.

Ali bin Abu Talib (may Allah be pleased with him) sad, "If a Bedouin performs Hajj, it shall be legal until he migrates. When he has migrated, he has to perform the Hajj of Islam. If a child performs Hajj, it shall be counted as long as he remains a child, but he has to perform the Hajj of Islam when he attains puberty (physical and mental maturity). The Hajj of a slave is legal until he remains in slavery. When he gets his freedom, he has to perform the Hajj of Islam."

باب الرجل يحج عن الرجل:

Chapter: Hajj-Al-Badal (Substitute Hajj)

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان رسول الله صلى الله عليه وآله سمع رجل يلبي عن شبرمة، فقال له رسول الله صلى الله عليه وآله ومن شبرمة، فقال اخ لي، فقال له النبي صلى الله عليه وآله ان كنت حججت فلب عن شبرمة وان كنت لم تحج فلب عن نفسك.

Narrated Imam Zaid bin Ali (may Allah be pleased with him) that Ali bin Abu Talib (may Allah be pleased with him) reported, "The Prophet of Allah (peace be upon him) heard a man reciting Talbiya on behalf of Shabrama. The Prophet (peace be upon him) asked him, 'Who is Shabrama?' The man replied, 'He is my brother.' Upon this Allah's Apostle (peace be upon him) said, 'If you have already performed

Hajj, you may recite Talbiya on behalf of Shabrama, but if you have not yet performed Hajj, recite Talbiya from your own self."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: من أوصى بحجة كانت ثلاث حجج عن الموصي وعن الموصى إليه وعن الحاج.

Ali bin Abu Talib (may Allah be pleased with him) reported, "Hajj-e-badal holds reward of three Hajjs; one for the person who leaves will to perform Hajj on his behalf, one for the person whom he describes his will to, and one for the person who has been deputed to perform the substitute Hajj."

باب البدنة والهدي:

Chapter: Badna and Hadi (**Badna:** Sacrificial camel and cow, **Hadi:** Sacrificial goat and sheep etc.)

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في قوله تعالى ((والبدن جعلناها لكم من شعائر الله لكم فيها خير فاذكروا اسم الله عليها صواف))، قال معقولة على ثلاث فإذا وجبت جنوبها اي فإذا نحرت فكلوا منها واطعموا القانع والمعتر، قال القانع الذي يسأل والمعتر الذي يتعرض ولا يسأل.

Ali bin Abu Talib (may Allah be pleased with him) said about this command of Allah the Exalted;

"وَالْبُدْنَ جَعَلْنٰهَا لَكُمْ مِّنْ شَعَآئِرِ اللّٰهِ لَكُمْ فِيْهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللّٰهِ عَلَيْهَا صَوَآفَّ" (And We made the sacrificial bulky animals camel and cow among the symbols of Allah for you. In them, there is good for you. So mention the name of Allah over them while standing in line…Al-Haj: 36)

This verse clarifies three points:فَاِذَا وَجَبَتْ جُنُوْبُهَا(…When they are down on their sides (after slaughter)…,فَكُلُوْا مِنْهَا وَاَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ(…and thereof feed yourself and feed the contented and those who beg with due humility…)

Al-Mohtar (الْمُعْتَرَّ) is the poor who comes but does not beg.

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في رجل ضلت بدنته فأيس منها فاشترى مثلها مكانها أو خيرا منها ثم وجد الاولى قال (ع م) ينحرهما جميعا.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) reported, "If the sacrificial animal is lost and the owner gets disappointed (that it would be recovered), he should buy another similar animal, or if possible better than the lost one. In case, if he recovers the lost animal too, then, as Ali bin Abu Talib (may Allah be pleased with him) puts it, he should slaughter both of them."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في البدنة تنتج قال: لا يشرب من لبنها الا فضلا عن ولدها فإذا بلغت نحرهما جميعا فان لم يجد ما يحمل عليه ولها فليحمله على امه التي ولدته وعدله غير باغ ولاعادو لامتعد.

Ali bin Abu Talib (may Allah be pleased with him) said about the sacrificial animal that gives birth to a young, "One may drink its milk after its young one has drunk its fill. Upon reaching the place to slaughter, both of them should be sacrificed. If he is unable to find a ride upon which the young might be carried, he may carry it on its mother's back. He should place the young on its mother's back in a proper manner. He should neither oppress the sacrifice nor overburden it nor transgress the limits."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) من اعتل ظهر عليه فليركب بدنته بالمعروف، ورأى رسول الله صلى الله عليه وآله رجالا يمشون فأمرهم فركبوا هدية ولستم براكبي سنة أهدى من سنة نبيكم صلى الله عليه وآله.

Ali bin Abu Talib (may Allah be pleased with him) said, "If a person falls ill, formally he may ride his sacrificial camel. When Allah's Apostle (peace be upon him) saw some people were walking. When the Prophet (peace be upon him) commanded, they mounted their sacrificial animals. The Prophet (peace be upon him) said to them, 'You cannot excel yourselves the Sunnah of your Prophet (peace be upon him)'"

باب الدعاء عند الذبح :

Chapter: Supplication at the time of slaughtering

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كانإذا ذبح نسكه استقبل القبلة، ثم قال: وجهت وجهي للذي فطر السموات والارض حنيفا مسلما وما انا من المشركين ان صلاتي ونسكي ومحياي ومماتي لله رب العالمين لا شريك لك وبذلك أمرت وأنا من المسلمين بسم الله والله أكبر اللهم منك واليك اللهم تقبل من علي،

Imam Zaid bin Ali (may Allah be pleased with him) reported, "When Ali bin Abu Talib (may Allah be pleased with him) used to slaughter his sacrifice, he used to face the Qibla and recite this supplication:

"For I have set my face firmly and truly towards Him who created the heavens and the earth. I am in the state of Straight Deen of Ibrahim – and I am not amongst the polytheist. Definitely, my prayer, my worship and my living and my dying is all for Allah, who is the Lord of the worlds, and who has no partners. I have been ordered (all that passed) and I am amongst the obedient. In the name of Allah and Allah is the Greatest. O Allah! This (sacrifice) is from You and for You. O Allah! Accept this from Ali."

وكان يكره ان ينخعها حتى تموت وكان عليه السلام يطعم ثلثا ويأكل ثلثا ويدخر ثلثا.

Ali bin Abu Talib (may Allah be pleased with him) regarded piercing the knife down to the spinal cord of the animal, while slaughtering it, as disliked until the animal was cold (dead). Ali bin Abu Talib (may Allah be pleased with him) used to feed one third (meat of the animal) to other people, eat one third by himself and would preserve one third for later use.

باب الاضحى وايام النحر والتشريق:

Chapter Sacrifice and the days of Tashreeq

قال إبراهيم بن الزبرقان قال: حدثني أبو خالد رحمه الله قال:
حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: انه قال في الاضحية تكون سليمة العينين.

Ali bin Abu Talib (may Allah be pleased with him) said about the sacrificial animal that its eyes should be normal (free of any flaw).

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: ايام النحر ثلاثة ايام، يوم العاشر من ذي الحجة ويومان بعده في ايها ذبحت أجزاك وأشهر الحج وهي قول الله عزوجل الحج أشهر معلومات شوال وذو القعدة وعشر من ذي الحجة والايام المعلومات ايام العشر والمعدودات هي ايام التشريق فمن تعجل في يومين فنفر بعد يوم النحر بيومين فلا إثم عليه ومن تأخر فلا إثم عليه.

Ali bin Abu Talib (may Allah be pleased with him) said, "There are three (prescribed) days for sacrifice: 10th Zul-hijjah and two days to follow. Slaughtering is legal during any of these days. Allah the Exalted says about the month of Hajj: اَلْحَجُّ اَشْهُرٌ مَّعْلُوْمٰتٌ(the months of Hajj are known… **Al-Baqarah: 197**)

These 'known days' are the months of Shawal, Zi-qadah and ten days of Zul-hijjah.

The injunction 'the days are counted' (اَيَّامًا مَّعْدُوْدٰتٍ) means the days of Tashreeq.

فَمَنْ تَعَجَّلَ فِيْ يَوْمَيْنِ"Then whoso hastens to leave in two days…Al-baqarah:203') it means there is no sin for the one who leaves after two days of the day of sacrifice.

وَمَنْ تَاَخَّرَ فَلَآ اِثْمَ عَلَيْهِ(…and there is no sin for the one who stays behind. Al-baqarah: 203)

باب ما يجزي من الاضحية:

Chapter: The animals acceptable for sacrifice

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه قال: في الاضحية سليمة العينين والاذنين والقوائم لا شرقا ولا خرقا ولا مقابلة ولا مدابرة .

Ali bin Abu Talib (may Allah be pleased with him) said about the sacrificial animals, "It should posses normal eyes, ears and legs. Its ears should neither have been cut off lengthwise nor should there be any holes in them, nor should it be a Maqablahnor a madabrah."

أمرنا رسول الله صلى الله عليه وآله ان نستشرف العين والاذن الثني من المعز والجذع من الضأن إذا كان سمينا لاخرقا ولا جدعا ولا هرمة ولا ذات عوار فإذا أصابها شئ بعدما تشتريها فبلغت المنحر فلا بأس.

Ali bin Abu Talib (may Allah be pleased with him) reported; "Allah's Apostle (peace be upon him) commanded us to carefully look at the eyes and ears (of the sacrificial animal). Goat (should be) in the second year of its life and sheep less than one year of age (at least of six months), provided it is fleshy.

There should neither be holes in the ears nor are its ears and nose cut off. It should neither be too lean nor be blind of an eye. If any flaw appears after the purchase of the animal and it has been carried to the slaughter house, there is no harm (in sacrificing such an animal)."

قال أبو خالد رحمه الله فسر لنا زيد بن علي (ع م) المقابلة ما قطع طرف من اذنها والمدابرة ما قطع من جانب الاذن والشرقا الموسومةوالخرقا المثقوبة الاذن.

Abu Khalid said, "Imam Zaid bin Ali (may Allah be pleased with him) described the exegeses of these words to us: Maqablah is the animal whose one outer portion of ear is cut off, Madabrah is the animal whose one inner portion of ear is cut off, Sharqah is the seared animal and Kharkah is the animal having holes in its ears."

باب جلود الاضحية:

Chapter: Skins of sacrificing animals

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا تبيعوا لحوم أضاحيكم ولا جلودها وكلوا منها واطعموا وتمتعوا .

Ali bin Abu Talib (may Allah be pleased with him) said, "Do not sell the meat and skin of your sacrificed animals; eat it up, let others eat and take benefit out of it."

وقال علي عليه السلام أمرني رسول الله صلى الله عليه وآله حين بعث معي بالهدى ان أتصدق بجلودها وحليها وخطمها ولا اعطي الجازر من جلودها شيئا.

Ali bin Abu Talib (may Allah be pleased with him) said, "When Allah's Apostle (peace be upon him) sent the sacrificial animal with me, he commanded to give its skin, milk and bridle in charity and not to give anything to the butcher from its skins."

باب الاكل من لحوم الاضاحي:

Chapter: Eating flesh of the sacrificed animal

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: نهى رسول الله صلى الله عليه وآله عن لحوم الاضاحي ان ندخرها فوق ثلاثة ايام ونهى ان ننبذفي الدبا والنقير والمزفت والحنتم ونهانا عن زيارة القبور، قال فلما كان من بعد ذلك، قال يا أيها الناس اني كنت نهيتكم عن لحوم الاضاحي ان تدخروها فوق ثلاثة ايام وذلك لفاقة المسلمين لتواسوا بينكم فقد وسع الله عليكم فكلوا واطعموا وادخروا، ونهيتكم ان تنبذوا في الدبا والنقير والمزفت والحنتم فان الانا لا يحل شيئا ولا يحرمه ولكن اياي وكل مسكر، ونهيتكم عن زيارة القبور وذلك ان المشركين كانوا يأتونها فيعكفون عندها وينحرون عندها ويقولون هجرا من القول فلا تفعلوا كفعلهم ولا بأس باتيانها فان في اتيانها عظة ما لم تقولوا هجرا.

Ali bin Abu Talib (may Allah be pleased with him) said, "The Prophet of Allah (peace be upon him) forbade us from preserving the meat of the sacrificed animal for more than three days. He also forbade us from preparing Nabeez (drink prepared by soaking raisin) in (the pots like) Dabba, Naqeer, Mazfat and Hantam. He also forbade us from visiting the graves but after some time, he said, 'O people! I forbade you (earlier) from preserving the flesh of the sacrificed animal for more than three days. This restriction was for the reason that you may help each other in the state of shortage the Muslim had been going through. Allah has bestowed you with adequacy, therefore you may now eat, give other to eat and store

(the meat of your sacrificial animal). I had prevented you from preparing Nabeez in the pots like Dabba, Naqeer, Mazfat and Hantam (these are types of different utensils), for surely a pot neither makes anything Halal nor Haram but you must avoid things that intoxicate. I forbade you from visiting graves because the polytheist used to come and sit in I'tikaf, slaughter animals and do unfavorable deeds by the graves. If you avoid committing such unfavorable deeds, there is no harm in visiting the graves. For surely, there is a lesson for you in visiting such places, until you ovoid doing unfavorable deeds."

قال أبو خالد رحمه الله فسر لنا زيد بن علي (ع م) الدبا القرع والنقير هو نقير النخل والمزفت المقير والحنتم البراني .

Abu Khalid said that Imam Zaid bin Ali (may Allah be pleased with him) told us; "Dabba is (the skin of) pumpkin, Naqeer is pot made by engraving date stem, Hantam is a green colored clay pitcher (these pots were used for storing and drinking wine by the pre-Islamic Arabs)."

باب الذبائح:
Chapter: Slaughter

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه ذكر ذبيحة الظفر والسن والعظم وذبيحة القصبة الا ما ذكي بحديدة.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) described the slaughter (completed) with nail, tooth, (edge of) bamboo (impermissible) but the one that has been slaughtered with Iron (is permissible).

حدثني زيد بن علي عن أبيه عن جده عن على (ع م) قال: ذبيحة المسلمين لكم حلال إذا ذكروا اسم الله تعالى وذبائح اليهود والنصارى لكم حلال إذا ذكروا اسم الله تعالى ولا تأكلوا ذبائح المجوس ولا نصارى العرب فانهم ليسوا بأهل كتاب.

Ali bin Abu Talib (may Allah be pleased with him) said, "The animal slaughtered by the Muslim is Halal (legal) for you provided the slaughter has been made by mentioning the name of Allah. The animal slaughtered by Jews and Christians is Halal (legal) for you, provided they have pronounced the name of Allah while slaughtering it. You must not eat the (flesh of) animal slaughtered by Zoroastrians and by Arab Christians, for surely they are not the people of the book."

وسألت زيدا بن علي (ع م) عن ذبيحة الغلام (3) قال (ع م) إذا حفظ الصلاة وافرا فلا بأس، وسألته عليه السلام عن ذبيحة المرأة، قال عليه السلام إذا أفرت فلا بأس.

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him) about the animal that has been slaughtered by a child? He replied, "If he offers Salah (prayer) on regular basis and cuts (all the required) veins, there is no harm (eating the flesh of such an animal)." I asked him about the slaughter of a woman? He replied, "If she cuts (the required) veins, nothing wrong (in eating the flesh of such an animal)."

باب في الجنين:

Chapter: About the slaughter of the fetus of an animal

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: في أجنة الانعام ذكاتهن ذكاة امهاتهن إذا اشعرن .

Ali bin Abu Talib (may Allah be pleased with him) said, "The slaughter of the fetus of the animals is the slaughter of its mother, provided it grows hair in the womb."

باب البقرة تند والبعير:

Chapter: startled cow and camel that flee

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في بقرة أو ناقة ندت فضربت بالسلاح، قال لا بأس بلحمها.

Ali bin Abu Talib (may Allah be pleased with him) was asked, "If a cow or camel flees by startling and then killed with some weapon?" He replied, "No harm in eating its flesh."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: مابان من البهيمة يدا أو رجلا أو الية وهي حية لم تؤكل لان ذلك ميتة.

Ali bin Abu Talib (may Allah be pleased with him) said, "The quadruped (four-footed animal) whose arm or foot or rump has been cut-off and the animal is still alive, you must not eat the severed part of it as it is the dead meat."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: إذا أدركت ذكاتها وهي تطرف بعينها أو تركض برجلها أو تحرك ذنبها فقد أدركت.

Ali bin Abu Talib (may Allah be pleased with him) said, "If, at the time of slaughter, the animal is blinking its eyes or moving its foot or wagging its tail, then the slaughter is in accordance."

سألت زيدا بن علي (ع م) عن البعير يتردى في البئر فلا يقدر على منحره فيطعن في دبره أو في خاصرته، قال عليه السلام لا بأس بأكله.

I asked Imam Zaid bin Ali (may Allah be pleased with him) about the camel that falls into some well and it could not be slaughtered (therefore) one kills it by hitting one's spear into its rear or side? He replied, "There is no harm in eating it."

باب في الذبيحة يبين رأسها:

Chapter: If the slaughtered is beheaded

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في رجل ذبح شاة أو طائرا أو نحو ذلك فأبان رأسه فلا بأس بذلك تلك ذكاة شرعية.

Ali bin Abu Talib (may Allah be pleased with him) said, "If the head of a goat, a bird or any other thing being slaughtered, is cut off, there is no harm in consuming it. It is a legal slaughter according to sharee'ah."

باب الصيد:

Chapter: Hunting

حدثنى زيد على عن أبيه عن جده عن علي (ع م) قال: أتى إلى رسول الله صلى الله عليه وآله راع بأرنب مشوية قال: فقال رسول الله صلى الله عليه وآله حيث أتاه أهدية ام صدقة، فقال يا رسول الله بل هدية فأدناها إلى رسول الله صلى الله عليه وآله فنظر رسول الله صلى الله عليه وآله إليها فرأى في حياها دما، قال عليه السلام فقال رسول الله صلى الله عليه وآله للقوم اما ترون ما أرى، قالوا بلى يارسول الله أثر الدم، فقال صلى الله عليه وآله دونكم، فقال القوم، أتأكل يا رسول الله، قال نعم وانما تركها رسول الله صلى الله عليه وآله اعافة، قال (ع م) فأكل القوم،

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) reported, "A shepherd brought fried meat of a rabbit to the Prophet of Allah (peace be upon him). He (the Prophet) asked the shepherd, 'is it a gift (hadya) or charity (sadqa)?' The shepherd replied, 'it is rather a gift.' When Allah's Prophet (peace be upon him) looked into it, he found traces of blood on its urinating organ. The Prophet (peace be upon him) asked the people present there, 'Do you see too what I am seeing?' The people replied, 'Yes, O Prophet of Allah (peace be upon him)! There is spot of blood on it.' The Prophet (peace be upon him) said to the people, 'you may take it (eat it up).' The people asked, 'Should we eat it up?' The Prophet (peace be upon him) replied, 'Yes'. The Prophet of Allah (peace be upon him) left it (did not eat of it) considering it undesirable. Ali bin Abu Talib (may Allah be pleased with him) said: People ate that up."

قال: فقال الراعي يا رسول الله ما ترى في أكل الضب، قال: فقال صلى الله عليه وآله لا نأكل ولا نطعم ما لا نأكل قال يا رسول الله فاني أرعى غنم أهلي فتكون العارضة أخاف ان تفوتنى بنفسها وليست معي مدية أفأذبح بسني، قال لا، قال فبظفري قال لا، قال فبعظم قال لا قال فبعود قال لا، قال فيم يا رسول الله، قال بالمروة والحجرين تضرب أحدهما على الاخرى فان فرى فكل وان لم يفر فلا تأكل،

The shepherd said, 'O Prophet of Allah (peace be upon him)! What do you say about eating (the flesh) of a lizard?' The Prophet (peace be upon him) said, 'We do not eat it; neither do we make others eat what we don't eat ourselves.' The shepherd said, 'O Prophet of Allah (peace be upon him)! I take out my domesticated (herd of) goats to graze. Occasionally some accident happens and I feel fear that my goat might die but I posses no knife, (in such a situation) should I slaughter (the goat) with my teeth?' The Prophet of Allah (peace be upon him) said, 'No'. He asked, 'With my nail?' The Prophet (peace be upon him) said, 'No'. He said, 'With some bone?' The Prophet (peace be upon him and his household) replied, 'No'. He asked, 'with a piece of wood?' The Prophet said, 'No'. Then he enquired, 'With what thing should I slaughter (the goat)?' The Prophet (peace be upon him and his household) replied, 'with some hard stone, by hitting one of two stones, placing one on the other. If veins are properly cut, you may eat it, if they are not, you should not eat it.'

، فقال الراعي يا رسول الله اني ارمي بالسهم فاصمي وانمي، فقال ما اصميت فكل وما أنميت فلا تأكل.

The shepherd asked, “O Prophet of Allah (peace be upon him)! Sometimes I shoot an arrow while the game is within my vision, whereas sometimes it goes out of my vision?” The Prophet (peace be upon him) said, “You may eat the prey (you kill with your arrow) as long as it remains within your vision, but if it goes out of your sight, you should not eat it.”

قال أبو خالد رحمه الله فسر لنا زيد بن علي (ع م) الاصما ما كان بعينك والانما ينأى عنك أي ما غاب عنك، قال فلعل عير سهمك أعان على قتله.

Abu Khalid said, “Imam Zaid bin Ali (may Allah be pleased with him) told us the meaning of the Arabic word, ‘الاصما’ the thing that remains within one’s vision, and the word, الانما the thing that goes out of one’s sight; maybe, besides your arrow, something else might have been involved in killing such a prey.”

باب الرجل يضحي قبل ان يصلي الامام:

Chapter: About the person who offers sacrifice even before the Imam leads the (congregation of) Eid prayer

حدثنا زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: لما قضى رسول الله صلى الله عليه وآله صلاة يوم النحر تلقاه رجل من الانصار فقال يار سول الله اكرمني اليوم بنفسك، فقال وما ذاك؟ قال اني أمرت بنسكي قبل ان أخرج ان يذبح فأحببت ان أبدأ بك يارسول الله، فقال رسول الله صلى الله عليه وآله فشاتك شاة لحم، قال يارسول الله ان عندي عناقا لي جذعة قال اذبحها ولا رخصة فيها لاحد بعدك.

When Allah’s Prophet (peace be upon him) had finished the Eid prayer, an Ansar (helper) came to him and said, “O Allah’s Apostle (peace be upon him), honor me today!” The Prophet (peace be upon him) asked, “What is the matter?” He entreated, “O Allah’s Apostle (peace be upon him), before leaving to offer Eid prayer, I had told (people) to slaughter the sacrifice. O Prophet of Allah (peace be upon him) I want to begin with you.” Upon this the Prophet of Allah (peace be upon him) said, “Your goat is (just) the meat of a goat (not of the sacrifice).” He said, “O Prophet of Allah (peace be upon him), I own a young goat of less than one year?” The Prophet (peace be upon him) said, “You may slaughter it (as a sacrifice) but no one else shall be allowed after you.”

قال وقال رسول الله الجذع من الضأن إذا كان سمينا سليما والثني من المعز .

Ali bin Abu Talib (may Allah be pleased with him) reported that the Prophet of Allah (peace be upon him) said, “A young sheep of less than one year age, provided that it is healthy and fleshy, (and also) a young of goat that is in the second year of its age (can be sacrificed).”

باب صيد الكلاب والجوارح:

Chapter: Hunting of hounds and beasts

= حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) أن رجالا من طي سألوا النبي صلى الله عليه وآله عن صيد الكلاب والجوارح وما أحل لهم من ذلك وما حرم عليهم فأنزل الله عزوجل: يسألونك ماذا أحل لهم قل أحل لكم الطيبات وما علمتم من الجوارح مكلبين تعلمونهن مما علمكم الله فكلوا مما أمسكن عليكم واذكروا اسم الله عليه.

Ali bin Abu Talib (may Allah be pleased with him) said, "Some people from the clan of 'Tayy' came to the Prophet (peace be upon him) and asked about the prey of hounds, beasts and of birds and also (enquired) which is Halal (lawful) for them out of that and which is Haram (unlawful)? Thereupon Allah revealed this verse:

يَسْـَٔلُوْنَكَ مَاذَآ أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمُ الطَّيِّبٰتُ ۙ وَمَا عَلَّمْتُمْ مِّنَ الْجَوَارِحِ مُكَلِّبِيْنَ تُعَلِّمُوْنَهُنَّ مِمَّا عَلَّمَكُمُ اللّٰهُ فَكُلُوْا مِمَّآ أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللّٰهِ عَلَيْهِ

"They ask you O beloved Prophet! What has been made lawful to them, say you, good and pure things have been made lawful to you and what hunting animals you have trained for hunting, teaching them of what Allah has taught you, then eat of what they leave (catch) for you after hunting and pronounce the name of Allah over it." (Al-Ma'idah: 4)

وقال زيد بن علي عليهما السلام: لا يؤكل من صيد الكلب والفهد والبازي والصقر إذا كان غير معلم الا ما أدركت ذكاته ، لان الله عز وجل يقول: فكلوا مما أمسكن عليكم واذكروا اسم الله. فانما أحلالله لكم ما علمتم من الجوارح فتعليم الكلب والفهد لا يأكل وتعليم البازي والصقر ان يدعل فيجيب.

Imam Zaid bin Ali (may Allah be pleased with him) said, "The prey hunted by untrained dogs, tigers, falcons and buzzards be not eaten, unless you slaughter the prey (by yourself). It is because Allah has mentioned:

فَكُلُوْا مِمَّآ أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللّٰهِ عَلَيْهِ

(then eat of what they (hunting animals) leave (catch) for you after hunting and pronounce the name of Allah over it)

For surely Allah has made lawful for you the prey caught by the trained beasts. The trained dogs and tigers mean they do not eat by their own; trained falcon and buzzard means, they come back to him (the owner or trainer) when he calls.

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان رسول الله صلى الله عليه وآله نهى عن الضب والضبع وعن كل ذي ناب من السباع وعن كل ذي مخلب من الطير وعن لحم الحمر الاهلية.

Imam Zaid bin Ali (may Allah be pleased with him) said that Ali bin Abu Talib (may Allah be pleased with him) reported, "Allah's Apostle (peace be upon him) forbade the eating of the flesh of lizard, badger,

all the beasts that have fangs (canines) and of every bird that catches the prey with its paws and of domesticated ass."

كتاب البيوع

The Book of Transactions

باب البيوع وفضل الكسب من الحلال:

Chapter: Buying, selling and superiority of lawful (Halal) earning

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: الاكتساب من الحلال جهاد وانفاقك اياه على عيالك وأقاربك صدقة ولدرهم حلال من تجارة افضل من عشرة حلال من غيره.

Imam Zaid bin Ali (may Allah be pleased with him) said that Ali bin Abu Talib (may Allah be pleased with him) reported, "Lawful (halal) earning is Jihad and spending that money (earned through lawful means) on your family and your relatives is the charity (sadqah). One Dirham of trading is better than ten other lawful Dirhams."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: سمعت رسول الله صلى الله عليه وآله يقول: تحت ظل العرش يوم لا ظل الا ظله رجل خرج ضاربا في الارض يطلب من فضل الله يعود به على عياله.

Ali bin Abu Talib reported, "I heard the Prophet of Allah (peace be upon him) saying, 'The one who goes out in search of lawful earning and comes back with it to his children, stands under the shade of the Throne (Arsh) on the Day when there will be no other shade except for the shade of the Throne."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله ان الله يحب العبد سهل البيع سهل الشراء سهل القضاء سهل الاقتضاء.

The Prophet of Allah (peace be upon him) said, "Allah loves that person who conducts easy selling, easy buying, and (is lenient) while paying and demanding."

باب الفقه قبل التجارة:

Chapter: Learning Jurisprudence (fiqh) before trading

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام ان رجلا أتاه فقال يا امير المؤمنين اني أريد التجارة فادع الله لي فقال له (ع م): أو فقهت (1) في دين الله عزوجل؟ قال أو يكون بعض ذلك، قال ويحك الفقه ثم المتجر، ان من باع واشترى ولم يسأل عن حلال ولا حرام ارتطم في الربا ثم ارتطم.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that a man came to Ali bin Abu Talib (may Allah be pleased with him) and said, "O Leader of the Faithful! I want to do business, pray to Allah for me (for my success in the trade)." Ali bin Abu Talib (may Allah be pleased with him) asked him, "Have you learnt the fiqh (regarding trade) in the religion of Allah?" The man replied, "Only a little of it." Ali bin Abu Talib (may Allah be pleased with him) said, "May Allah have Mercy upon you! Learn the jurisprudence (fiqh) first and then start trading. For surely whoever does buying and selling without knowing the lawful and unlawful (matters of trade), will get entangled again and again in the usury.

باب الإمام يتجر في رعيته:

Chapter: The ruler who does trading with his subjects

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله اني لعنت ثلاثة فلعنهم الله تعالى: الإمام يتجر في رعيته وناكح البهيمة والذكرين ينكح احدهما الآخر.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) reported, "Allah's Apostle (peace be upon him) said, 'I have cursed upon three people and Allah has cursed on them too: The ruler who trades with his subjects, the one who sexually abuses a four-footed animal, and upon two men when one of these two has sexual intercourse with the other."

باب الكسب من اليد يعني الصانع:

Chapter: Earning with hand i.e. a craftsmanship

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: جاء رجل إلى النبي صلى الله عليه وآله فقال يارسول الله أي الكسب افضل؟ فقال صلى الله عليه وآله: عمل الرجل بيده وكل بيع مبرور فان الله يحب المؤمن المحترف ومن كد على عياله كان كالمجاهد في سبيل الله عزوجل.

Imam Zaid bin Ali narrated on the authority of Ali bin Abu Talib (may Allah be pleased with him), "A man came to the Allah's Apostle (peace be upon him) and said, 'O Prophet of Allah (peace be upon him)! Which earning is the most virtues?' Allah's Prophet (peace be upon him) said, 'the work done with one's

own hand, and the trade free of dishonesty. For surely, Allah loves the believer who earns, and the one who works hard to earn livings for his children is like the one who fights in the way of Allah.' "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: من طلب الدنيا حلالا تعطفا على والد أو ولد أو زوجة بعثه الله تعالى ووجهه على صورة القمر ليلة البدر.

Ali bin Abu Talib (may Allah be pleased with him) said, "The one who seeks (the sustenance of) the world in a lawful manner, while showing mercy to his father, child or wife; Allah makes him rise on the Day of Resurrection in a state that his face will be shinning like the full moon."

باب أكل الربا وعظم اثمه والحلف على البيع:

Chapter: Accepting of usury and about the severity of sin; taking oath in business transactions

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لعن رسول الله صلى الله عليه وآله أكل الربا وموكله وبائعه ومشتريه كاتبه وشاهديه.

Ali bin Abu Talib (may Allah be pleased with him) said, "Allah has cursed upon the one who eats of usury, feeds another with it, sells on usury, writes an agreement involving it, or acts as a witness to it."

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله اني مخاصم من أمتى ثلاثة يوم القيامة ومن خاصمته خصمته: رجل باع حرا وأكل ثمنه ومن أخفر ذمتي ومن أكل الربا وأطعمه.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) said, "Allah's Messenger (peace be upon him) said, 'I will fight by myself on the Day of Judgment with three people of my nation (Ummah) and I will overcome the person I fight with: The one who sells a free man or consumes the proceeds, the one who breaks my vow, the one who consumes of usury and feeds others with it.' "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله: اليمين تنفق السلعة وتمحق (2) البركة، وان اليمين الفاجرة لتدع الديار من اهلها بلاقع

Ali bin Abu Talib (may Allah be pleased with him) reported that the Prophet of Allah (peace be upon him) said, "Swearing produces a ready sale for trade-goods, but blots out the blessings. False swearing makes homes abandoned off their dwellers."

باب الصرف مع الكيل والوزن:

Chapter: Trading gold and silver by weighing

= حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: أهدي لرسول الله صلى الله عليه وآله تمر فلم يرد منه شيئا فقال لبلال دونك هذا التمر حتى أسألك عنه، قال فانطلق بلال فأعطى التمر مثلين وأخذ مثلا. فلما كان من الغد قال رسول الله صلى الله عليه وآله: إئتنا بخبيئتنا التي استخبأناك، فلما جاء بلال بالتمر قال له رسول الله صلى الله عليه وآله: ما هذا الذي استخبأناك؟! فأخبره بالذي صنع فقال له رسول الله صلى الله عليه وآله: هذا الحرام الذي لا يصلح أكله، انطلق فارده على صاحبه ومره لايبع هكذا ولا يبتاع، ثم قال رسول الله صلى الله عليه وآله: الذهب بالذهب مثلا بمثل والفضة بالفضة مثلا بمثل والبر بالبر مثلا بمثل والذرة بالذرة مثلا بمثل والشعير بالشعير مثلا بمثل يدا بيد، فمن زاد أو ازداد فقد أربى.

Ali bin Abu Talib (may Allah be pleased with him) narrated, “Someone gifted dates to the Prophet of Allah (peace be upon him). The Prophet (peace be upon him) did not take any of those and said to Bilal (may Allah be pleased with him), ‘take the dates until I ask you for these.’ ” Ali bin Abu Talib (may Allah be pleased with him) said, ‘Bilal (may Allah be pleased with him) gave (somebody) twice as great and in return took (better dates) half in proportion (to the gifted dates).’ On the second day, the Prophet (peace be upon him) asked Bilal (may Allah be pleased with him), ‘Bring my thing I gave you yesterday to keep secure. When Bilal (may Allah be pleased with him) brought the dates, the Prophet (peace be upon him) said: These are not the same dates I gave you yesterday for keeping secure? When Bilal (may Allah be pleased with him) told (about the deal he had) to the Prophet (peace be upon him), the Prophet (peace be upon him) said: these are rather unlawful and no more eatable. Go and return these to the owner and tell him not to trade this way. Then the Prophet (peace be upon him) said: gold in return of gold similar in proportion, silver in return of silver similar in proportion, wheat in return of wheat similar in quantity, corn in return of corn similar in quantity, barley in return of barley similar in quantity; be paid immediately (no obligations). Whoever gives more or receives more (than the actual amount), deals in usury.”

وقال زيد بن علي (ع م): إذا اختلف النوعان مما يكال فلا بأس به مثلان بمثل يدا بيد ويجوز فيه نسية. واذ اختلف النوعان مما يوزن فلا بأس به مثلان بمثل يدا بيد ولا يجوز نسبته، وإذا اختلف النوعان مما لا يكال ولا يوزن فلا بأس به مثلان بمثل يدا بيد ويجوز نسية.

Imam Zaid bin Ali (may Allah be pleased with him) said, “When there are two measurable commodities of different nature (to deal with), there is no harm in taking half of the other‘s quantity, it should be paid on the spot; no credit is allowed (in such a deal). When there are two weighing commodities of different nature, there is no harm in taking half of the other’s quantity, no credit is allowed (in this deal too). When there are two commodities of different nature that neither are measurable nor weighable; there is no harm in taking half of the other’s quantity and even credit is permissible (in such a deal). ”

باب أفضل التجارات:

Chapter: Best of Trades

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: خير تجاراتكم البر وخير أعمالكم الخرز ومن وعالج الجلب لم يفتقر.

Imam Zaid bin Ali (may Allah be pleased with him) narrated on the authority of Ali bin Abu Talib (may Allah be pleased with him) that the Prophet (peace be upon him) said, “Your best trade is the trade in wheat, and your best of professions is the profession of sewing leather. Whoever has done practice of taking merchandise from one city to the other, did not fall victim to poverty.”

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: أتى رسول الله صلى الله عليه وآله رجل فقال يا رسول الله اني لست أتوجه في شئ الا حورفت فيه فقال رسول الله صلى الله عليه وآله: انظر شيئا قد أصبت فيه مرة فالزمه، قال القرظ ، قال صلى الله عليه وآله الزم القرظ.

Ali bin Abu Talib (may Allah be pleased with him) reported, “A man came to the Prophet of Allah (peace be upon him) and said: O Prophet of Allah (peace be upon him), whatever (trade) I put my attention on, I go on loss. The Prophet of Allah (peace be upon him) said: Look, stick to the trade you ever earned profit in. He said: That is selling the leaves of acacia tree. The Prophet (peace be upon him) said: You do stick to the trade of selling acacia tree leaves.”

باب بيع المرابحة:

Chapter: Selling on profit

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال:من كذب في مرابحة فقد خان الله ورسوله والمؤمنين وبعثه الله عزوجل يوم القيامة في زمرة المنافقين .

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) said, "Whoever tells a lie while selling (something) on profit, for surely he makes a breach with Allah, His Prophet and the faithful. On the Day of Resurrection, Allah will make such person rise in the group of hypocrites."

وقال زيد بن علي عليه السلام: لا بأس في بيع المرابحة إذا بينت رأس المال ولا بأس ببيع ده يازده وده بدا وزده انما هذه لغات فارسية فلا تبال بأي لسان كان.

Imam Zaid bin Ali (may Allah be pleased with him) said, "There is no harm in selling on profit, provided one tells the (original) cost too. Nothing wrong in selling at 11 or 12 bought (something) for 10. These are the terms of Persian language; (however) this percentage in transactions applies in all the languages."

وسألت زيدا بن علي (ع م) عن رجل يشتري السلعة فتغير في يده فكره ان يبيعها مرابحة حتى يبين.

I asked Imam Zaid bin Ali (may Allah be pleased with him) about that person who buys some trade goods which change their form while in his possession (become defective). Imam Zaid bin Ali (may Allah be pleased with him) regarded it as unfavorable to resale that (commodities) on profit without describing the flaw.

باب ما نهى عنه من البيوع:

Chapter: The Forbidden Transactions

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: نهى رسول الله صلى الله عليه وآله عن شرطين في بيع وعن سلف وبيع وعن بيع ما ليس عندك وعن ربح ما لم يضمن وبيع ما لم يقبض وعن بيع الملامسة وعن بيع المنابذة وطرح الحصاة وعن بيع الغرر وعن بيع الآبق حتى يقبض.

Imam Zaid bin Ali (may Allah be pleased with him) narrated on the authority of Ali bin Abu Talib (may Allah be pleased with him), "The Messenger of Allah (peace be upon him) forbade to put two conditions on the transactions of trading goods; credit and sale; selling of something one doesn't own; the profit with no guarantee, short selling (selling of goods one doesn't yet possess), transaction of Mulamasa, transaction ofMunabadha , throwing of pebble, cheating in bargain, selling a fled slave unless one catches him back."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: نهى رسول الله صلى الله عليه وآله عن بيع الخمر والخنازير والعذرة، وقال صلى الله عليه وآله هي ميتة وعن أكل ثمن شئ من ذلك وعن بيع الصدقة حتى تقبض وعن بيع الخمس حتى يحاز.

The Prophet of Allah (peace be upon him) forbade to sell wine, pigs and feces. He said, "It is like eating carrion." He forbade consuming proceeds of these things and (selling) of the things obtained in charity, unless one has possession of these, and of the goods received in Khumas except for it has been collected.

قال أبو خالد رحمه الله فسر لنا زيد بن علي (ع م) عن شرطين في بيع، ان تقول بعتك هذه السلعة على انها بالنقد بكذا أو بالنسيئة بكذا أو على انها إلى اجل كذا بكذا والى اجل كذا بكذا أو عن سلف وبيع ان تسلف في الشئ ثم تبيعه قبل ان تقبضه وعن بيع ما ليس ما عندك ان تبيع السلعة ثم تشتريها بعد ذلك فتدفعها إلى الذي بعتها اياه (وربح ما لم يضمن) ان يشتري الرجل السلعة ثم يبيعها قبل ان يقبضها ويجعل له الآخر بعض ربح وبيع ما لم يقبض ان يشتري الرجل السلعة ثم يبيعها قبل ان يقبضها (وبيع الملامسة) بيع كان في الجاهلية يتساوم الرجلان في السلعة فأيهما لمس صاحبه وجب البيع ولم يكن له ان يرجع (وبيع المنابذة) ان يتساوم الرجلان فأيهما نبذها إلى صاحبه فقد وجب البيع (وبيع الحصاة) ان يتساوم الرجلان فأيهما ألقى حصاة فقد وجب البيع (وبيع الغرر) بيع السمك في الماء واللبن في الضرع وهذه بيوع كانت في الجاهلية.

Abu Khalid said, "Imam Zaid bin Ali (may Allah be pleased with him) said, while describing the meaning of putting two conditions on the transaction, 'two conditions on the transaction means, you deal this way: I sell you the merchandise on this condition; this is the price if bought paying ready-money and this is the (different) price if taken on credit, or this is the price on credit for such and such period of time and this is the price for such and such different period of time. Also , credit and sale imply, you sell something to someone on credit but sell it to him before he pays you back ; and the sale of goods which you don't have yet , after that, you buy that trading goods and give to the person you sold to . And profit with no guarantee means, someone buys some commodity but sells it before he obtains its possession and gives some of the profit to the second (buyer). And selling without possession means, a person buys something but sells it out before he obtains the possession of the thing. Mulamasa is the transaction of the Days of Ignorance. In this trade, two people used to bargain to buy some trading goods, either of them should touch his friend, the deal used to be considered done and the right of reversal would be ceased off (for both the parties). In the Munabdha transaction (another way to trade during the pre-Islamic era), during the bargain for some trade-goods, either of two people who used to be involved in the transaction, would throw that product to the other and the deal was considered done. The transaction of throwing pebble means, either of the two people, who had been entered into the bargain, would drop a pebble to confirm the contract. Cheating in transaction implies, selling fish while still in water and selling milk while it is still in udder. These all types of transactions are related to the Days of Ignorance (hence banned).

باب الخيار في البيع:

Chapter: Right in Transaction

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله من اشترى مصراة فهو بالخيار فيها ثلاثا فان رضيها والا ردها ورد معها صاعا من تمر ومن اشترى مخفلة فهو بالخيار فيها ثلاثا فان رضيها والا ردها ورد معها صاعا من تمر.

Imam Zaid bin Ali (may Allah be pleased with him) said that Ali bin Abu Talib (may Allah be pleased with him) reported the Prophet of Allah (peace be upon him) as saying, "The one who buys Masrah, has the option to retain it if he so desires or to return it back in three days. If he returns it back, he has to give one sa'a of dates along with it. Also the one who buys Mahfalah has the option to retain it, if he so desires, or to return it back in three days. If he does not agree to buy, he has to give one sa'a of dates along with it."

قال أبو خالد رحمه الله تعالى فسر لنا زيد بن علي (ع م) المصراة من الابل والمحفلة من الغنم وهي التي يترك لبنها اياما.

Abu Khalid said, "Imam Zaid bin Ali (may Allah be pleased with him) described, 'Masrah is of camels and Mahfalah is of goats. It is the cattle left un-milked for some days (to create an impression on the buyer that the animal is rich in milk).' "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان رسول الله صلى الله عليه وآله جاءه رجل، فقال يا رسول الله اني أخدع في البيع، فجعل له رسول الله صلى الله عليه وآله فيما اشتراه وباع الخيار ثلاثا.

Imam Zaid bin Ali (may Allah be pleased with him) said that Ali bin Abu Talib (may Allah be pleased with him) reported, "A man came to the Prophet of Allah (peace be upon him) and said, 'O Messenger of Allah (peace be upon him)! I get deceived in business deals.' Therefore the Prophet of Allah (peace be upon him) fixed for him the time period of three-days for a thing purchased or sold (whether to retain or to return it back)."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان رسول الله صلى الله عليه وآله جعل عهدة الرقيق ثلاثا.قال: وقال زيد بن علي (ع م) لا يجوز الخيار أكثر من ثلاث.

Imam Zaid bin Ali (may Allah be pleased with him) said, "The Prophet of Allah (peace be upon him) fixed three days for a slave's dependency (responsibility)." Imam Zaid (may Allah be pleased with him) said, 'Claiming the right after three days is impermissible.' "

وقال الإمام زيد بن علي (ع م) من اشترى شيئا ولم يره فهو بالخيار إذا رآه ان شاء أخذه وان شاء ترك،

Imam Zaid bin Ali (may Allah be pleased with him) said, "The person who purchases something without seeing it, has a right of retaining or leaving upon looking into it."

وقال زيد بن علي " ع م " لا يبطل الخيار الا ان يقول بلسانه رضيت أو يجامع " فان قبل " أو باشر أو استخدم أو ركب كان على الخيار .

Imam Zaid bin Ali (may Allah be pleased with him) said, "His right remains until he utters from his mouth, 'I do agree or (if it be a slave-girl) has had intercourse with her. If he has kissed her, has obtained her service, lay down with her or has mounted his ride; his right still remains intact."

حدثني زيد بن علي عن أبيه عن جده عن علي " ع م " قال: قال رسول الله " ص " البيعان بالخيار فيما تبايعا حتى يفترقا عن رضا .

Imam Zaid bin Ali (may Allah be pleased with him) narrated on the authority of Ali bin Abu Talib (may Allah be pleased with him) that the Prophet of Allah (peace be upon him) said, "Both the buyer and the seller have the right on the trade-goods (of returning or keeping) till they get separated from each other with consent."

فسألت زيدا بن علي " ع م " عن الفرقة بالابدان أو بالكلام، فقال " ع م " بل بالكلام وانما يقول الفرقة بالابدان من لا يعرف كلام العرب الا ترى إلى قوله تعالى " ولا تكونوا كالذين تفرقوا واختلفوا من بعد ما جاءتهم البينات " انما افترقوا بالكلام وقد كانت أبدانهم مجتمعة، وقال " ان الذين فرقوا دينهم وكانوا شيعا لست منهم في شئ " انما فارقوا دينهم بالكلام.

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him) about 'separating of the buyer and the seller'? He said, "Separating physically or in the verbal sense (i.e. they leave each other or change the topic)." Imam Zaid (may Allah be pleased with him) further defined, "This rather means separating in verbal sense; only that person would consider this a physical separation who is unaware of the Arabic language. Don't you see what Allah has said in this verse? ' وَ لَا تَكُوْنُوْا كَالَّذِيْنَ تَفَرَّقُوْا وَ اخْتَلَفُوْا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْبَيِّنٰتُ (Translation: And be not like those who were separated (in sections) and disagreed among themselves, after this that bright signs had come to them' (Aali-Imran: 105)" They were separated in the verbal sense whereas they were physically united. Allah has also said, ' اِنَّ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَ كَانُوْا شِيَعًا لَّسْتَ مِنْهُمْ فِيْ شَيْءٍ(Those who have created separate paths in their religion and have become many groups O beloved prophet! You have no concern at all with them. Al-Ina'm: 159) For surely they verbally went apart in religion.'

باب البيوع إلى اجل:

Chapter: Transactions on Credit

حدثني زيد بن علي عن أبيه عن جده عن علي " ع م " قال: لا يجوز البيع إلى اجل لا يعرف .

Ali bin Abu Talib (may Allah be pleased with him) said, "Transaction on credit for the unknown period of time is not permissible."

، وقال زيد بن علي " ع م " لا يجوز البيع إلى النيروز والى المهرجان ولا إلى صوم النصارى ولا إلى افطارهم ولا يجوز البيع إلى العطاء ولا إلى الحصاد ولا إلى الدياس ولا إلى الجذاذ ولا إلى القطاف ولا إلى العصير ولا بأس بالبيع إلى الفطر والى الاضحى والى الموسم والى اجل معروف عند المسلمين فالبيع إلى هذا الاجل جائز.

Imam Zaid bin Ali (may Allah be pleased with him) said, "It is not permissible to purchase on credit till the time period of Neroz, MahrJan (Eid of Zoroastrians) and the end of the fasting of the Christian. Similarly it is not permissible to buy on credit till the season of harvesting and threshing of crops, picking of fruit, gleaning of nut, and extracting of juice (because time period of all these is not known). It is permissible to purchase on credit till the time period of Eid al-Fitr and Eid al-Adha, days of Hajj and for the period of time Muslim are aware of."

باب الخيانة في البيع:

Chapter: Dishonesty in Transaction

حدثني زيد بن علي عن أبيه عن جده عن علي " ع م " في قوله تعالى " لا تخونوا الله والرسول وتخونوا أماناتكم وانتم تعلمون "، قال من الخيانة الكذب في البيع والشراء.

Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) said, "In this verse of the Quran Allah defines the treachery and dishonesty in transaction:

لَا تَخُوْنُوا اللّٰهَ وَ الرَّسُوْلَ وَ تَخُوْنُوْا اَمٰنٰتِكُمْ وَ اَنْتُمْ تَعْلَمُوْنَ

('Translation: Betray not Allah and Messenger and nor commit defalcation in your trusts knowingly).' "

سألت زيدا بن علي " ع م " عن رجل اشترى من رجل شيئا مرابحة ثم اطلع على ان البائع قد خانه، قال " ع م " يحط عن المشتري الخيانة ولا يحط عنه شيئا من الربح.

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him), "If a person purchases something from another person by paying him profit. Then the buyer discovers that the seller has betrayed him?" Imam Zaid (may Allah be pleased with him) said, "The betrayal amount shall be rebated but profit shall not be deducted."

وسألت زيدا بن علي " ع م " عن رجل اشترى متاعا فقصره أو صبغه أو فتله، فأراد ان يبيعه مرابحة ويضم إلى ثمنه ما أنفق عليه قال " ع م " لا يبع ذلك حتى يبين.

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him), "If a person buys some trade-good and then washes it or dyes it or entwists it (some rope or thread) and (after that) wants to sell it on profit. He (now) wants to add the additional expenses to the buying price?" Imam Zaid bin Ali (may Allah be pleased with him) said, "He cannot sell unless he describes them (the additional expenses)."

وسألت زيدا بن علي " ع م " عن رجل اشترى سلعة إلى اجل ثم باعها مرابحة والمشتري لم يعلم انه اشتراها إلى اجل ثم علم بعد ذلك، قال " ع م " هو بالخيار ان شاء اخذ وان شاء ترك.

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him) about a man who bought a product on credit and wants to sell it with profit , yet the new buyer did not know that the seller bought it on credit , and acknowledged (the new buyer) that afterwards , Imam Zaid (may Allah be pleased with him) said " he is free to take it or leave it " .

باب العيوب:

Chapter: Defects

حدثني زيد بن علي عن أبيه عن جده عن علي " ع م " في رجل اشترى من رجل جارية ثم وطئها ثم وجد فيها عيبا فألزمها المشتري وقضى على البائع بعشر الثمن ،

A person bought a slave-girl from someone and had intercourse with her and found out there was some kind of defect in her. Ali bin Abu Talib (may Allah be pleased with him) made the slave-girl an obligation for the buyer and ordered the seller to refund a tenth of the purchase price.

قال وسألت زيدا بن علي " ع م " ما معنى هذا، فقال " ع م " كان نقصان العيب العشر ،

Abu Khalid said, "I asked Imam Zaid bin Ali (may Allah be pleased with him) the meaning of this decision." Imam Zaid bin Ali (may Allah be pleased with him) said, "The loss caused by the defect was tithe."

وسألت زيدا بن علي " ع م " عن رجل اشترى جارية فوجدها حبلى، فقال يردها، قلت فان لم يردها حتى ولدت ولدا حيا أو ميتا، فقال " ع م " ان كان حيا، فان كانت قيمته مثل نقصان الحبل أو أكثر لم يرجع بشئ وان كان أقل رجع بتمام نقصان الحبل وان كان الولد ميتا رجع بنقصان الحبل كله.

I asked Imam Zaid bin Ali (may Allah be pleased with him), “if a person buys a slave-girl but finds her pregnant?” He said, “He should return her (to the seller).” I asked, “If he does not return her back till she gives birth to a dead or alive child?” He said, “If the child is alive and the price value of the slave girl is equal to or more than the pregnancy loss, he cannot claim for any refund (from the seller), but if the value is lesser (than the loss), he may receive the amount equal in proportion to the pregnancy loss. Although if the infant is dead then he may claim refund for all his loss "

سألت زيدا بن علي " ع م " عن الرجل يشتري ال ثجارية فيجدها أبقة أو مجنونة أو تبول على الفراش ،

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him), “If someone buys a slave-girl but then finds out she is a truant or mad or urinates on the bed?”

قال " ع م " هذا عيب فيردها، قلت فان عرضها على بيع، قال " ع م " لا يكون هذا رضى، قال وان كان وطئها كان رضى، أو يقول بلسانه قد رضيتها، قال " ع م " وان قبلها لشهوة لم يكن ذلك رضى.

Imam Zaid bin Ali (may Allah be pleased with him) said, “These are all flaws; the buyer can return her back (to the seller).” I asked, “If he offers her for sale?” He said, “It shall not be deemed to be consent. If he has had intercourse with her; this would be regarded as consent or else if he agrees verbally by saying: I agree.” Imam Zaid bin Ali (may Allah be pleased with him) said, “Even if he kisses her with sexual desire; this shall not be considered a consent.”

سألت زيدا بن علي " ع م " عن رجل اشترى ثوبا فقطعه قميصا وخاطه ثم وجد به عيبا، قال " ع م " ان كان فعل ذلك وهو يعلم كان ذلك رضى وان كان فعل ذلك وهو لا يعلم ثم على رجع بنقصان العيب.

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him), “If a person purchases a piece of cloth, cuts the fabric, sews a shirt of it and then finds out the fabric is defective?” He (Imam Zaid (may Allah be pleased with him)) replied, “If he is aware of the defect (in the fabric) and deliberately sews the shirt of it; this shall be deemed to be his consent. If he finds the defect after sewing the shirt; he should ask for the refund of the loss.”

سألت زيدا بن علي " ع م " عن رجل اشترى سلعة فباعها ثم اطلع على عيب، قال " ع م " يرجع بنقصان العيب لان البائع لم يوفه شرطه.

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him), “If a person buys some commodity; sells it and then finds out it is defective?” He said, “He should seek compensation of the flaw because the seller has not fulfilled his condition (of the flawless trade-goods).”

باب بيع الثمار:

Chapter: Transaction of Fruits

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: نهى رسول الله صلى الله عليه وآله عن بيع المحاقلة والمزابنة وعن بيع الشجر حتى يعقد وعن بيع التمر حتى يزهو يعني يصفر أو يحمر .

Zaid bin Ali (may Allah be pleased with him) narrated on the authority of Ali bin Abu Talib (may Allah be pleased with him), “Allah’s Prophet (peace be upon him) forbade the sale ofMozabana, sale of Muhaqalaand that of the fruits before they get ripened and become yellow or red.”

قال الإمام زيد بن علي (ع م) بيع المزابنة بيع التمر بالتمر المحاقلة بيع الزرع بالحنطة والازهى الاصفرار والاحمرار.

Imam Zaid bin (may Allah be pleased with him) said, “Sale of Mozabana means the exchange of dates (still on the tree) for the dates (that have been cut down); Muhaqalais the exchange of wheat and Az’har means becoming yellow or red (of the fruit).”

سألت زيدا بن علي (ع م) عن الرجل يشتري الثمر قبل ان تبلغ على ان يقطعها، قال عليه السلام لا بأس بذلك، قال: قلت فان اشتراها قبل ان تبلغ على ان يتركها حتى تبلغ، قال عليه السلام هذا لا يحل ولايجوز.

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him), “If a man buys fruits on the condition that he will cut it down (by himself)?” He replied, “There is no harm in it.” I asked, “If he (the buyer) buys on the condition that the fruit will remain on the tree until it get ready?” Imam Zaid (may Allah be pleased with him) replied, “This (deal) is neither Halal (legal) nor permissible.”

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله من باع نخلا فيه ثمرة فالثمرة للبائع الا ان يشترط المبتاع ومن اشترى عبدا له مال فالمال للبائع الا ان يشترط المبتاع ومن اشترى حقلا فيه زرع فالزرع للبائع الا ان يشترط المبتاع.

Narrated Imam Zaid bin Ali (may Allah be pleased with him) that Ali bin Abu Talib (may Allah be pleased with him) reported as the Prophet (peace be upon him) saying, “If anyone sells palm-tree after it has been fecundated, the seller shall own the fruit unless the buyer has made a provison. Whoever buys a slave who owns some property; the seller shall own his property unless the buyer has laid down provision (that the property shall also be transferred with the slave). Whoever buys field grown with crop; the produce belongs to the buyer unless he has determined otherwise.”

سألت زيدا بن علي (ع م) عن بيع العنب لمن يعصره خمرا، قال عليه السلام أكره ذلك.

I asked Imam Zaid bin Ali (may Allah be pleased with him) about selling grapes to the one who squeezes wine out of them? He replied, “I regard this as disliked.”

وسألت زيدا بن علي (ع م) عن رجل اشترى ثمرة بستان واستثنى البائع على المشتري ثمرة نخلة غير معروفة، قال عليه السلام لا يجوز هذا البيع .

I asked Imam Zaid bin Ali (may Allah be pleased with him) about that person who buys fruits of an orchard and the seller plucks out the fruit of an undetermined tree? He replied, “This transaction is not valid.”

وقال زيد بن علي (ع م) أخبرني أبي عن جدي عن علي (ع م) ان رجلين اختصما إليه فقال احدهما بعت هذا قواصر واستثنيت خمس قواصر لم اعلمهن ولي الخيار، فقال عليه السلام بيعكما فاسد.

Narrated Imam Zaid bin Ali (may Allah be pleased with him), “Two people came to Ali bin Abu Talib (may Allah be pleased with him) with a dispute. One of them said, ‘I sold these baskets (to the other man) and took five baskets out of the lot without informing the buyer (considering) I have right to do so’. Ali bin Abu Talib (may Allah be pleased with him) said, ‘your deal is void.’ ”

باب بيع الغرر:
Chapter: Dealing in Fraud

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: نهى رسول الله صلى الله عليه وآله عن بيع الغرر.

Imam Zaid bin Ali (may Allah be pleased with him) forbade dealing in fraud.

قال زيد بن علي (ع م) بيع ما في بطن الامة غرر وبيع ما في بطون الانعام غرر وبيع ما تحمل الانعام غرر وبيع ما تحمل النخل هذا العام غرر وبيع ضربة الغائص غرر وبيع ما تخرج شبكة الصياد غرر.

Imam Zaid bin Ali (may Allah be pleased with him) said, " Tthe sale of whatever a slave-girl carries in her womb is deception .The sale of whatever cattle carry in their belly is deception . The sale of the load on the back of the beasts of burden is deception; the sale of this year's (expected) produce of date-palm tree is deception ; the sale of diver's one dive (whatever wealth he brings out of water) is deception ; and the sale of whatever the net of fisherman will bring out (of water)is deception ."

قال زيد بن علي (ع م) وان اشترى سمكة في ما كان يؤخذ بغير تصيد فالشراء جائز وان كان لا يؤخذ الا بتصيد فهو غرر.

Imam Zaid bin Ali (may Allah be pleased with him) said, "If one buys fish from the place where one can catch fish without proper fishing; it will be a fair deal. If he buys fish from the place where one cannot catch fish without proper fishing; his deal will be a deception."

باب بيع الطعام:
Chapter: Sale of Food

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: إذا اشتريت شيئا مما يكال أو يوزن فقبضته فلا تبعه حتى تكتاله أو تزنه .

Imam Zaid bin Ali (may Allah be pleased with him) said that Ali bin Abu Talib (may Allah be pleased with him) reported, "If you purchase weighable or measureable commodity and have sought possession of it; you must not resell it without measuring or weighing by yourself."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا بأس ببيع المجازفة ما لم يسم كيلا.وقال زيد بن علي عليهما السلام إذا اشتريت شيئا مما يعد عددا مثل الجوز والبيض وقبضته على عدد فلا تبعه حتى تعده، قال عليه السلام وان اشتريت ارضا مذارعة فبعتها قبل ان تذرعها فذلك جائز.

Ali bin Abu Talib (may Allah be pleased with him) said, "Nothing wrong in sale by estimation unless its quantity has not been described." Imam Zaid bin Ali (may Allah be pleased with him) said, "When you buy something that is sold by counting, like nuts, eggs and you have sought its possession, you must not resell it without re-counting. If you buy some piece of land by measuring and afterwards sell it before doing the measurement; this (sale) shall be legal."

سألت زيدا بن علي (ع م) عن رجل اشترى طعاما على انه عشرة اصواع فوجده احد عشر صاعا، قال ليس له منه الا عشرة اصواع ، قلت فان وجدها تسعة، قال يكون له ذلك تسعة اعشار الثمن ان شاء اخذ وان شاء رد لانه لم يوفه شرطه.

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be; "If a person buys ten sa'a of wheat but afterwards finds it eleven sa'a?" He replied, "Ten sa'a out of it is for him (the buyer)." I asked, "If he finds nine sa'a (instead of ten) of wheat?" Imam Zaid bin Ali (may Allah be pleased with him) replied, "Nine of the ten parts of the value would be for him. He has both the options of taking or leaving it because his condition (of ten Sa'a) has not been fulfilled."

وسألت زيدا بن علي (ع م) عن رجل اشترى من رجل قطيعا من غنم على انه عشرون شاة بعشرة دنانير فوجدها احدى وعشرين، قال عليه السلام البيع فاسد قلت فان وجدها تسعة عشر، قال عليه السلام البيع فاسد قلت فان كان سمى لكل شاة ثمنا، قال عليه السلام ان وجها زائدة فالبيع فاسد وان كانت ناقصة اخذها ان احب كل شاة بما سمى.

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him), "If someone buys a herd of goats with a condition that the number of goats is 20. He pays 10 Dinar for the herd and finds out there are 21 goats in the herd (instead of 20)?" Imam Zaid bin Ali (may Allah be pleased with him) replied, "This transaction is void." I asked, "If he finds 19 goats instead?" Imam Zaid (may Allah be pleased with him) said, "This transaction (also) is void." I asked, "If he tells the cost of every goat?" Imam Zaid (may Allah be pleased with him) said, "If the count exceeds by (even) one goat, the deal shall be invalid; if it be less in number, he may get more goats by paying the agreed price for each goat."

باب بيع الرطب بالتمر:

Chapter: Selling fresh dates against dried dates

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام انه كره بيع الرطب بالتمر، وقال انه ينقص إذا جف .

Narrated Imam Zaid bin Ali (may Allah be pleased with him) that Ali bin Abu Talib (may Allah be pleased with him) regarded the sale of fresh dates against dried dates as disliked. Ali bin Abu Talib (may Allah be pleased with him) said, "The date becomes lighter (in weight) when it gets dried."

وقال سألت زيدا بن علي (ع م) عن قفيز حنطة بقفيز دقيق، فقال عليه السلام لا يجوز. وسألت زيدا بن علي (ع م) عن قفيز حنطة بقفيز سويق، فقال عليه السلام لا يجوز. وسألت زيدا بن علي عليه السلام عن عشرة ارطال حلا أو اكثر بقفيز سمسم، فقال عليه السلام ان كان في القفيز عشرة ارطال حلا أو اكثر فالبيع فاسد وان كان ما فيه من الحل أقل من عشرة ارطال فالبيع جائز.

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleases with him) about exchanging one Qafiz (unit of measurement (aka cafesse)) of wheat against one Qafiz of flour? He replied, "It is not lawful." I asked Imam Zaid bin Ali (may Allah be pleased with him) about exchanging of one Qafiz of wheat against one Qafiz of SATTU (barley's roasted flour)? He replied, "It is not legal." I asked Imam Zaid bin Ali (may Allah be pleased with him), '(what is the ruling pertaining the exchange of) ten Rattal (measuring unit) of sesame seeds' oil against one Qafiz of sesame seeds? He said, "If one Qafiz sesame seeds extract 10 Rattal or more oil, the exchange would be void; else the deal is valid."

باب التفريق بين ذوي الارحام من الرقيق:

Chapter: Separating slaves from their first relatives ((unmarriageable))

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: قدم زيد بن حارثة رضي الله عنه برقيق فتصفح رسول الله " ص " الرقيق فنظر إلى الرجل منهم وامرأة كئيبين حزينين من بين الرقيق، فقال رسول الله " ص " ما لي ارى هذين كئيبين حزينين من بين الرقيق، فقال زيد يارشسول الله احتجنا إلى نفقة على الرقيق فبعنا ولدا لهما فأنفقنا ثمنه على الرقيق، فقال رسول الله " ص " ارجع حتى تسترده من حيث بعته فرده على ابويه، وأمر رسول الله " ص " مناديه ينادي ان رسول الله " ص " يأمركم الا تفرقوا بين ذوي الارحام من الرقيق.

Imam Zaid bin Ali (may Allah be pleased with him) narrated on the authority of Ali bin Abu Talib (may Allah be pleased with him), "Zaid bin Harith (may Allah be pleased with him) brought some slaves and the Prophet of Allah (peace be upon him) had a careful inspection of them. He (the Prophet pbuh) found a man and a woman of these slaves very upset and sad. Allah's Prophet (peace be upon him) said, 'Why am I seeing these two very upset and sad of all the slaves?' Zaid bin Harith (may Allah be pleased with

him) said, 'O Prophet of Allah (peace be upon him)! We needed expenses for these slaves; so we sold out their son and spent the money on them.' The Prophet of Allah (peace be upon him) said, 'Bring him back from the place you sold him and hand him over to his parents.' Then the Prophet (peace be upon him) commanded the announcer to make an announcement that not to separate slaves from their first relatives."

باب الاستبراء في الرقيق:

Chapter: Absolving himself (from pregnancy) in slaves

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام انه قال: من اشترى جارية فلا يقربها حتى يستبرئها بحيضة.

Ali bin Abu Talib (may Allah be pleased with him) said, "One who buys a slave-girl; he should hold himself back from her till she has her menstruation to clarify herself from pregnancy."

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام انه سئل عن رجل له مملوكتان اختان فوطئ احدهما ثم اراد ان يطأ الاخرى، فقال عليه السلام ليس له ان يطأ الاخرى حتى يبيع التي وطئها أو يزوجها.

Someone asked Ali bin Abu Talib (may Allah be pleased with him): what are the rulings regarding the person who has two slave-sisters in his possession ; he has intercourse with one of those two and wants to sleep with the other one too? Ali bin Abu Talib (may Allah be pleased with him) rectified, "The man has no right to sleep with the second one until he sells out the first one or weds her (with someone else)."

سألت زيدا بن علي عليه السلام عن الامة إذا كانت لا تحيض بكم يستبرئها، فقال عليه السلام بشهر، قلت فان كان ملكها بهبة أو ميراث أو وقعت في سهمه من المغنم كله سواء، قال عليه السلام نعم.

"I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him), 'If a slave-girl does not menstruate (because of some disease or other reason); how could one know if she is not pregnant?' He replied, 'by (the time period of) one month.' I inquired, 'even If one has become her owner either by gift [hiba] or by inheritance or received in the share of war booty?' He replied, 'Yes!' "

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: نهى رسول الله " ص " عن الحبالى ان يوطأن حتى يضعن إذا كان الحبل من غيرك اصبتها شراء أو خمسا، وقال رسول الله " ص " الماء يسقي الماء ويشد العظم وينبت اللحم، ونهى رسول الله " ص " عن مهر البغي واجر ماء كل عسيب وهي الفحول.

Imam Zaid bin Ali (may Allah be pleased with him) narrated on the authority of Ali bin Abu Talib (may Allah be pleased with him) that the Prophet of Allah (peace be upon him) forbade to have sexual intercourse with slave-women who had been impregnated by someone else; either one had bought her (the pregnant slave-woman) or received her in the war booty. And Allah's Prophet (peace be upon him) said, "Water fertilizes other water; strengthens bones and produces flesh." Allah's Prophet (peace be upon him) forbade to pay the adulteress (for providing sexual services) or for male's secretion."

باب الغش والاحتكار وتلقي الركبان:

Chapter: Fraud, hoarding to raise inflation and meeting with caravans

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: قال رسول الله " ص " لايبع حاضر لباد دعوا الناس يرزق الله بعضهم من بعض ونهانا رسول الله صلى الله عليه وآله عن تلقي الركبان.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) reported the Prophet (peace be upon him) as saying; "The local (townsman) should not sell for a man from the desert, leave people alone, Allah will give them provision from each other."And the Prophet of Allah (peace be upon him) forbade us from meeting the (trading) caravans (still on their way).

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: مر رسول الله " ص " على رجل يبيع طعاما فنظر رسول الله " ص " إلى خارجه فأعجبه فأدخل يده إلى داخله فأخرج منه قبضة فكان أردأ من الخارج، فقال رسول الله " ص " من غشنا فليس منا.

Allah's Prophet (peace be upon him) passed by a man who was selling wheat. He (the Prophet) liked the wheat layered at the top of the heap. The Prophet (peace be upon him) put his hand into the heap, pulled out a fist of wheat and found it of bad quality. Thereupon the Prophet (peace be upon him) said, "He who deceives us is not one of us."

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: جالب الطعام مرزوق والمحتكر عاص ملعون

Ali bin Abu Talib (may Allah be pleased with him) said, "The one who carries food from one city to other, will be provided with sustenance. The hoarder is sinner and cursed."

وقال زيد بن علي (ع م) لاحتكار الا في الحنطة والشعير والتمر.

Imam Zaid bin Ali (may Allah be pleased with him) said, "There is no hoarding except for stocking of wheat, barley and dates ."

حدثني زيد بن علي أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله ثلاثة لا يكلمهم الله تعالى ولا ينظر إليهم يوم القيامة ولا يزكيهم ولهم عذاب اليم. رجل بايع اماما ان أعطاه شيئا من الدنيا وفى له وإن لم يعطه لم يف له ورجل له ماء على ظهر الطريق يمنعه سابلة الطريق ورجل حلف بعد العصر لقد اعطي في سلعته كذا وكذا فأخذها الآخر مصدقا للذي قال وهو كاذب.

Allah's Prophet (peace be upon him) said, "There are three (types of) people to whom Allah will not speak to nor look at them with Mercy nor purify them (from sin) on the Day of Resurrection and they shall have a painful punishment: One of them is the person who gives pledge (Bai'a) to an Imam (ruler) and gives it only for worldly benefits; if the Imam gives him what he wants, he abides by his pledge; otherwise he does not fulfill his pledge. The second of these people is the person who possesses water on a way and he withholds it from the passersby. The third of these people is the one who sells something to another man after the Asr (prayer) and swears that he has paid so much for it whereupon the buyer believes him and buys it although (in fact) the seller has taken a false oath."

باب من ملك ذا رحم محرم:

Chapter: The one who becomes owner of some Mehram (unmarriageable) relative

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله من ملك ذا رحم محرم فهو حر.

Ali bin Abu Talib (may Allah be pleased with him) reported the Prophet of Allah (peace be upon him) as saying: "If anyone becomes owner of some Mehram relative; that relative is set free."

باب بيع المدبر وامهات الاولاد:

Chapter: Sale of Mudabbar (slave who is promised manumission) and Ummahat al-walad

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كان يجيز بيع امهات الاولاد وكان يقول: إذا مات سيدها ولها منه ولد فهي حرة من نصيبه لان الولد قد ملك منها شقصا وان كان لا ولد لها بيعت.

Ali bin Abu Talib (may Allah be pleased with him) regarded the sale of ummahat al-walad **(the slave-girl who give birth to their masters' children)** as legal and said, "If her master dies and she has borne him a child; she becomes free of that son's share. It is so because the child has become the owner of her one share. If she has no child; she can be sold."

حدثني زيد بن علي عن أبيه عن جده علي (ع م) ان رجلا أتاه فقال: يا امير المؤمنين ان لي امة قد ولدت مني أفأهبها لاخي،

A man came to Ali bin Abu Talib (may Allah be pleased with him) and asked, "O Leader of the Faithful! I have a salve-girl who borne me children, now may I gift her to my brother?"

قال عليه السلام نعم، فوهبها لاخيه فوطئها فولدها، ثم أتاه الآخر فقال يا امير المؤمنين أأهبها لاخ لي آخر، قال عليه السلام نعم، فوطأوها جميعا واولدوها وهم ثلاثة.

Ali bin Abu Talib (may Allah be pleased with him) said, "Yes you can." He gifted her to his brother who had intercourse with her and she gave birth to a child of him. Then the second brother came and asked, "O leader of the faithful! May I gift her (the slave-girl) to my second brother?" Ali bin Abu Talib (may Allah be pleased with him) said, "Yes you can". Then (the like) all of them had had sexual relation with her and she begot children for all those three people.

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان رجلا أتاه فقال: اني جعلت عبدي حرا ان حدث بي حدث أفلي ان ابيعه، قال عليه السلام لا ، قال فانه قد أحدث (أي فسق)، قال حدثه على نفسه وليس لك ان تبيعه ، ، وقال زيد بن علي (ع م) لو ان رجلا باع المدبر من نفسه جاز ذلك.

A man came to Ali bin Abu Talib (may Allah be pleased with him) and said, "I have manumitted my slave (has made him mudabbar); in case I happen to meet some accident (death); now may I sell him?" Ali bin Abu Talib (may Allah be pleased with him) said, "No, you cannot." He added, "He has become an innovator i.e. a sinner." Ali bin Abu Talib (may Allah be pleased with him) said, "Being a sinner is his personal matter; you cannot sell him (on this basis)." Imam Zaid bin Ali (may Allah be pleased with him) said, "It is legal if someone sets free his mudabbar slave."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: عدة ام الولد إذا أعتقها سيدها ثلاث حيض.

Ali bin Abu Talib (may Allah be pleased with him) said, "The Idda (waiting period) of Umm-al-Walad, after the manumission from her master, is three menstrual periods."

باب العبد المأذون له في التجارة:

Chapter: The slave who has been granted permission to trade

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان رجلا أتاه قد اشترى من عبد رجل قد ولاه ضيعته، فقال السيد لم آذن لعبدي في التجارة فلزمه دين، قال يخير سيده بين ان يفتديه بالدين أو يبيعه ويقضي الدين الذي عليه من الثمن فان كان الثمن لا يفي بالدين فليس على السيد غرم أكثر من رقبة عبده.

A man came to Ali bin Abu Talib (may Allah be pleased with him) and said, "I purchased (some commodity) from the slave of a man. That man has appointed him (the slave) as the trustee of his property. The master of the slave says, 'I haven't given him permission to trade, the debt is on the slave (and not on me)." Ali bin Abu Talib (may Allah be pleased with him) put two conditions before the master: pay the debt (by yourself) or sell the slave to settle the due debt. If the loan does not meet; the master is not liable to pay more than the value of the slave.

سألت زيدا بن علي (ع م) عن رجل أذن لعبده في التجارة في نوع بعينه فباع واتجر في نوع آخر، فقال عليه السلام لا يجوز ذلك .

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him), "If a master permits his slave to do some specific trading, but the slave sells and engages himself in some other sorts of transactions ?" Imam Zaid (may Allah be pleased with him) replied, "This is not permissible for him (the slave)."

، وسألت زيدا بن علي (ع م) عن العبد المأذون له في البيع والشراء إذا أقر بدين، فقال عليه السلام يلزمه، قلت فان كان محجورا عليه فأقر بدين، قال عليه السلام لا يلزمه حتى يعتق فإذا اعتق اخذ به

I asked Imam Zaid bin Ali (may Allah be pleased with him), "If a slave has been allowed to do sale and purchase and he admits to the due debt?" Imam Zaid bin Ali (may Allah be pleased with him) said, "It will become necessary for him to pay the debt." I said, "If the slave has been prohibited (from doing trade) yet he confesses of some debt?" Imam Zaid bin Ali (may Allah be pleased with him) said, "He shall not be required to pay-off the debt till his manumission. When he is set free; he shall be held responsible for the debt."

وسألت زيدا بن علي (ع م) عن المدبر يلزمه دين وقد اذن له سيده في التجارة، قال عليه السلام دينه على نفسه ويسعى فيه.

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him) about that indebted Mudabbar who had been granted with the permission by his master to trade? Imam Zaid bin Ali (may Allah be pleased with him) said, "He owes it by himself; he should work hard to settle the debt."

باب السلم وهو السلف:

Chapter: Salam or Salaf Transaction (Paying in advance to buy some commodity to be delivered later. Both of these terms have been used interchangeably to describe this type of sale.)

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: من اسلف في طعام إلى اجل فلم يجد عند صاحبه ذلك الطعام، فقال خذ مني غيره بسعر يومه لم يكن له ان يأخذ الا الطعام الذي اسلف فيه أو رأس ماله وليس له ان يأخذ نوعا من الطعام غير ذلك النوع.

Ali bin Abu Talib (may Allah be pleased with him) said, "If someone buys wheat on the basis of ba'i-Salam for some specific time period, but finds no wheat (when the due time arrives) from the seller, and the seller says, 'In place of wheat; you can take something else from me on the price of that day (when the

payment was made); the buyer has no right to accept anything else except the wheat he has paid in advance for; or he may withdraw his capital. He has no right to take any other kind of grain except for this kind."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا بأس ان تأخذ بعض رأس مالك وبعض رأس سلمك ولا تأخذ شيئا من غير سلمك.

Ali bin Abu Talib (may Allah be pleased with him) said, "There is no harm if you take back some of your capital as well as some goods you have paid in advance for, but you should not take anything else except the commodity for which you have made Salam contract."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كره الرهن والكفيل في السلم.

Ali bin Abu Talib (may Allah be pleased with him) regarded mortgaging (something) or putting some guarantor in the Salam sale contract as disliked.

وقال زيد بن علي (ع م) اسلم ما يوزن فيما يكال وما يكال فيما يوزن ولا تسلم ما يكال فيما يكال ولا ما يوزن فيما يوزن،

Imam Zaid bin Ali (may Allah be pleased with him) said, "You can exchange fry-able merchandise against measurable commodities on Salam sale basis; you can (also) do Salam contract to barter measurable products against the fry-able items. You should neither exchange measureable things with (other) measureable commodities nor fry-able things with other fry-able things under the Salam contract."

قال عليه السلام وإذا اسلمت في طعام أو في غيره فسم أجلك وسم ما أسلمت فيه وفي أي موضع تقبضه ولا تفارقه حتى تقبضه الدراهم فان خالفت واحدة من هذه الاربع فسد سلمك .

Imam Zaid bin Ali (may Allah be pleased with him) said, "When you enter into a contract on Salam basis to buy wheat or any other merchandise; you should specify the time period as well as the merchandise you have made the contract for; you should (also) identify the place from where the goods will be delivered; do not get separated from the other party unless you have got possession on Dirham. If any of these four conditions is ignored; your Salam sale contract would be incorrect."

وقال زيد بن علي (ع م) لا بأس بالسلم في الثياب والاكسية إذا سميت الطول والعرض والرقعة،

Imam Zaid bin Ali (may Allah be pleased with him) said, "There is no harm in contracting a Salam (pay now get later) agreement for the transaction of cloth or garments, provided you describe the size, width and thickness of the cloth."

وقال زيد بن علي (ع م) لا يجوز السلم في الحيوان ولا في الرؤوس ولا في جلود الحيوان ولا بأس بالسلم في الصوف والقطن والحرير وجميع ما يكال ويوزن مما يوجد عند الناس.

Imam Zaid bin Ali (may Allah be pleased with him) said, "Salam transaction is not legal for animals; their heads and trotters or their skin or other things relating animals. There is no harm to enter into the Salam transaction of wool, cotton, silk or every measurable item or every fry-able commodity that one can have from people."

باب الاقالة والتولية:

Chapter: Dealing-back the bargain and keeping it intact

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله من اقال نادما اقاله الله نفسه يوم القيامة ومن انظر معسرا أو وضع له اظله الله في ظل عرشه.

The Prophet of Allah (peace be upon him) said, "Whoever deals-back the bargain from some contrite (buyer), Allah will return his life to him on the Day of Judgment (i.e. will not punish him); and whoever respites or forgives to insolvent debtor, Allah will shelter him under the shade of His Throne."

وقال زيد بن علي (ع م) الاقالة بمنزلة البيع والتولية بمنزلة البيع يفسدهما ما يفسد البيع ويجيزهما ما يجيز البيع.

Imam Zaid bin Ali (may Allah be pleased with him) said, "Dealing back the bargain is like the sale transaction; (also) keeping the deal intact is like the sale transaction (i.e. same rules apply). The same things make these two void that invalidate the sale transaction; same conditions confirm them, which substantiate the sale transaction.

باب الشفعة

Chapter: Pre-emption (Shufa)

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه قضى للجار بالشفعة في دار من دور بني مرهبة بالكوفة وامر شريحا ان يقضي بذلك.

Ali bin Abu Talib (may Allah be pleased with him) decreed pre-emption for one of the houses of Bani Marh'ba in Kufa in favor of the neighbors. He also ordered Qazi Shureh to give ruling likewise.

سألت زيدا بن علي عليهما السلام عن الشفعة، فقال عليه السلام الشريك أحق من الجار والجار أحق من غيره ولا شفعة لجار غير لزيق،

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him) about the ruling regarding pre-emption? He said, "Partner has precedence over neighbor, neighbor has more right than outsider. There is no pre-emption for any neighbor other than the next door neighbors."

وقال زيد بن علي (ع م) الشفيع على شفعته إذا علذم ما بينه وبين ثلاثة ايام فان ترك المطالبة له ثلاثة ايام بطلت شفعته،

Imam Zaid bin Ali (may Allah be pleased with him) said, "The preemptor has right to preempt within three days after he becomes aware of the sale (of the property). If he does not preempt within three days, his preemption becomes void. "

وكان عليه السلام يقول لا شفعة الا في عقار أو ارضوقال زيد بن علي (ع م) الشفعة على عدد الرؤوس لا على الانصباء،

Imam Zaid bin Ali (may Allah be pleased with him) used to say, "There is no preemption for anything except for the realty and land." Imam Zaid (may Allah be pleased with him) said, "Preemption shall be according to (the number of) people and not in proportion of the shares."

وقال زيد بن علي (ع م) لا شفعة لليهود ولا النصارى في مدائن العرب وخططهم ولهم الشفعة في القرى في البلدان التي لهم ان يسكنوها.

Imam Zaid bin Ali (may Allah be pleased with him) said, "In the Arabic territories and cities; Jews and Christians have no right of preemption. They are (however) have right to preempt in the communities and cities they are allowed to settle."

باب المضاربة :

Chapter: Mudarabah (A form of business in which one party brings capital and other personal efforts)

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في المضارب يضيع منه المال، فقال عليه السلام لا ضمان عليه والربح على ما اصطلحا عليه والوضيعة على رأس المال.

Ali bin Abu Talib (may Allah be pleased with him) said about the Mudarib **(the entrepreneur)** who loses the money , Imam Ali (may Allah be pleased with him) stated that the profits will be distributed as per the agreed upon terms and the deficit will be covered from the capital.

وقال زيد بن علي (ع م) في رجل يدفع إلى رجل مالا مضاربة بالثلث ومائة درهم أو بالثلث الا مائة درهم أو على انك ما ربحت من ربح فلك فيه مائة درهم، قال عليه السلام هذا كله فاسد والربح على المال والوضيعة على المال وللمضارب اجرة مثله وان قال بالثلث أو بالربع أو بالعشر فالمضاربة جائزة .

Imam Zaid bin Ali (may Allah be pleased with him) said about the person (investor) who invests his capital with some other person (entrepreneur) in Mudarabah on one third of the profit and one hundred Dirham; or two hundred Dirham less than the third part of the profit; or at the condition that whatever you (the Mudarib) earn, your share would be one hundred Dirham. Imam Zaid bin Ali (may Allah be pleased with him) said, "All those (the above mentioned agreements) are void, and (he added) profit will be on the capital investment and (also) losses will be on the capital investment and the Mudarib will earn remuneration as per procedure. If they agree to distribute one third, one fourth or one tenth of the profit; Mudarabah deal will not be valid."

وقال زيد بن علي (ع م) لا تجوز المضاربة الا بالدنانير والدراهم ولا تجوز بالعرضوقال زيد بن علي (ع م) لا يبع المضارب ما اشترى من صاحب المال مرابحة ولا يبع صاحب المال ما اشترى ما المضارب مرابحة وكان عليه السلام يكره ان يدفع المرء المسلم المضاربة إلى اليهود لانهم يستحلون الربى.

Imam Zaid bin Ali (may Allah be pleased with him) said, "Mudarabah is not legal without the capital investment in the form of Dinars and Dirham; it is not legal with goods." Imam Zaid bin Ali (may Allah be pleased with him) said, "Mudarib does not sell on profit any commodity he has bought from the investor, neither the investor sells on profit any merchandise he has bought from the Mudarib." Imam Zaid bin Ali (may Allah be pleased with him) regarded giving finances of a Muslim to the Jews for Mudarabah as disliked, because Jews consider usury as legal.

باب المزارعة والمعاملة :

Chapter: Leasing land and related issues

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان رسول الله صلى الله عليه وآله نهى عن قبالة الارض بالثلث والربع، وقال صلى الله عليه وآله إذا كان لاحدكم ارض فليزرعها أو ليمنحها أخاه، فتعطلت كثير من الارضين، فسألوا رسول الله صلى الله عليه وآله ان يرخص لهم في ذلك فرخص لهم ودفع خيبر إلى أهلها على ان يقوموا على نخلها يسقونه ويلقحونه ويحفظونه بالنصف فكان إذا أينع وآن صرامه بعث عبد الله بن رواحة رضي الله عنه فخرص عليهم ورد إليهم بحصصهم من النصف،

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) reported: The Prophet (peace be upon him) forbade giving of land under the supervision of someone else on one-third or one-fourth of share (of the harvest). He (the Prophet pbuh) said, "If someone owns land, he should cultivate it himself, or borrow it off to his brother (Muslim)." After this command, when a large portion of land became useless; people requested the Prophet (peace be upon him) to grant exemption from this (command) and the Prophet (peace be upon him) granted the exemption and Khybar (after conquest) was handed over to its dwellers on the conditions that they would look after the date palm trees, water them, insert the male palm bud into the female bud and safeguard them against half of the share. After that, when the fruit fecundated and harvest time arrived; Allah's Messenger (peace be upon him) sent Abdullah bin Rawahah (may Allah be pleased with him) who estimated (the weight) and gave them back half of their share.

وقال زيد بن علي (ع م) المزارعة جائزة بالثلث والربع إذا دفعت الارض سنة أو أكثر من ذلك إذا كان العمل على المزارع وكان البذر على صاحب الارض أو على المزارع فذلك كله جائز وان كان صاحب الارض شرط في شئ من العمل فسد ذلك وبطل.

Imam Zaid bin Ali (may Allah be pleased with him) said, "Renting out of land on one-third or one-fourth of share is permissible, provided that the land is given for the time period of one year or more, whereas to labor is the responsibility of tenant and seeds are on the owner's liability or (otherwise) seeds are the responsibility of tenant; these all (conditions) are legal. If the owner of the land puts condition to toil in anything; the deal of sharecropping shall be corrupt and void."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كان يكره ان تزرع الارض ببعرها وكان يرخص في السرجين.

Ali bin Abu Talib (may Allah be pleased with him) regarded cultivating land with goat manure as disliked, (whereas) he allowed (to fertilize it) with dung.

كتاب الشركة

Book of Partnership

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان رجلين كانا شريكين في عهد رسول الله صلى الله عليه وآله فكان أحدهما مواظبا على السوق والتجارة وكان الآخر مواضبا على المسجد والصلاة خلف رسول الله صلى الله عليه وآله فلما كان عند قسمة الربح، قال المواضب على السوق فضلني فاني كنت مواضبا على التجارة وانت كنت مواضبا على المسجد فجاءا إلى رسول الله صلى الله عليه وآله فذكرا ذلك له، فقال النبي صلى الله عليه وآله الذي كان يواضب على السوق انما كنت ترزق بمواضبة صاحبك على المسجد.

There were two (business) partners during the blessed era of the Prophet (peace be upon him); one of the partners remained busy in the market handling business affairs, while the other stayed in the mosque offering prayers in the lead of the Prophet (peace be upon him). When the time arrived to distribute the profit, the partner who remained busy in the market said, 'Give me more profit as I had been looking after the business affairs while you (just) stayed in the mosque (and did nothing).' Both of them came to the Prophet (peace be upon him) and narrated the issue. The Prophet (peace be upon him) said to the one who looked after business matters in the market; 'for surely it was because your partner remained engaged in the mosque that you were given provision.'

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: يد الله مع الشريكين ما لم يتخاونا فإذا تخاونا محقت تجارتهما فرفعت البركة منها .

Ali bin Abu Talib (may Allah be pleased with him) said, "Allah's hand remains with both (business) partners as long as they do not indulge in breach of trust, but if they do; their trade gets reduced and blessing is obliterated from it."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في الشريكين قال: الربح على ما اصطلحا عليه والوضيعة على قدر رؤوس أموالهما.

Ali bin Abu Talib (may Allah be pleased with him) said about two business partners: profit is divided according to the agreement of the partners and loss is shared according to the ratio of the investment.

وقال زيد بن علي (ع م): الشركة شركتان شركة عنان وشركة مفاوضة، فالعنان الشريكان في نوع من التجارة خاصة والمفاوضة الشريكان في كل قليل وكثير.

Imam Zaid bin Ali (may Allah be pleased with him) said, "Partnership is of two kinds: partnership Ainan and partnership Mufawada. Partnership Ainan means, holding of share of two partners in just one kind of trade; partnership Mufawada means holding more or less of share of two partners in everything ."

وقال زيد بن علي (ع م): ما لزم احد المفاوضين لزم الآخر وما لزم احد العنانين لم يلزم الآخر، ولكنه يرجع عليه بذلك إذا كان ذلك من تجارتهما.

Imam Zaid bin Ali (may Allah be pleased with him) said, "If one of the two partners owes debt in partnership Mufawada, the other partner will jointly own it; (whereas) in partnership Ainan, if one of the two partners is obliged to pay debt, the second partner will not owe it, but if debt is by way of the trade; he can receive it from his other partner."

باب الاجارة :

Chapter: To hire (wages)

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله: من استأجر أجيرا فليعلمه بأجرة فان شاء رضي وان شاء ترك.

Zaid bin Ali (may Allah be pleased with him) said that Ali bin Abu Talib (may Allah be pleased with him) reported The Messenger of Allah (peace be upon him) as saying, "Whoever employs a laborer for work, let him know the wages. The laborer has the right to accept it or to leave it."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه أتي بحمال كانت عليه قارورة عظيمة فيها دهن فكسرها فظنه اياها.

Imam Zaid bin Ali (may Allah be pleased with him) reported, "A porter (who carries load on his back) came to Ali bin Abu Talib (may Allah be pleased with him) carrying a big pot filled with oil. He (the porter) dropped off the pot and broke it (spilt the oil); Ali bin Abu Talib (may Allah be pleased with him) made him (the porter) pay compensation for the loss."

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: كل عامل مشترك إذا أفسد فهو ضامن.

Ali bin Abu Talib (may Allah be pleased with him) said, "Every common laborer (one who serves all) is responsible if he causes damage."

وقال زيد بن علي (ع م): الضمان على الاجير المشترك الذي يعمل لي ولك ولهذا والاجير الخاص لا ضمان عليه الا فيما خالف.

Imam Zaid bin Ali (may Allah be pleased with him) said, "Common laborer has to compensate (in case he causes some damage) , that is the one who works for me, you and for him (like tailor). The laborer who does specific job does not indemnify against any loss/damage, but if he goes against orders (then he has to pay for the loss)."

باب الرهن:

Chapter: Mortgage (Rahn)

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام انه قال: الرهن بما فيه إذا كان قيمته والدين سواء وان كانت قيمته اكثر فهو بما فيه وهو في الفضل أمين، وان كانت قيمته أقل رجع بفضل الدين على القيمة

Ali bin Abu Talib (may Allah be pleased with him) reported, "Mortgage is against the thing that is equal in value of the mortgage amount; if the mortgage exceeds in value, that will be against the thing it has been pledged and the mortgagee will be guarantor for the extra value. If the mortgage is lesser in value, he will receive loan more than its value."

باب العارية والوديعة:

Chapter: Things borrowed and custody or deposit in trust (Amanat)

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: لا ضمان على مستعير ولا مستودع الا ان يخالف ولا ضمان على من شارك في الربح، وللمستودع ان يودع الوديعة امرأته وولده وعبده وأجيره . قال أبو خالد: أظن هذا الكلام الاخير من كلام زيد بن علي (ع م) وليس هو عن علي عليه السلام.

Imam Zaid bin Ali narrated that Ali bin Abu Talib (may Allah be pleased with him) said, "The borrower and the trustee (the one who holds the consigned thing), have no compensation due (in case of damage), but if they act other than they were directed (then they have to pay for the loss/damage), there is no compensation due on the shareholder of profit. The one, who is consigned with a thing, has a right to keep it with either his wife or sons or slave or employee." Abu Khalid said, "I think these last words are of Imam Zaid bin Ali (may Allah be pleased with him) and not of Ali bin Abu Talib (may Allah be pleased with him)."

قال زيد بن علي (ع م): لا ينتفع المرتهن من الرهن بشئ فان ولد الرهن كان الولد مع الرهن رهنا مع المرهن وكذلك الثمرة هي رهن من النخل ولا يجوز الرهن الا مقبوضا لان الله عزوجل يقول: فرهان مقبوضة.

Imam Zaid bin Ali (may Allah be pleased with him) said, "Mortgagee cannot take benefit from the mortgaged property. If a mortgaged child is born, it shall remain pledged with the mortgagee; likewise fruits, like dates, shall remain as mortgaged property. Only possess-able property is permissible to be held in mortgage; because Allah has said; فَرِهٰنٌ مَّقْبُوْضَةٌ Al-Baqarah, 283 (…let there be pledge with possession…)."

باب الهبة والصدقة:

Chapter: Gift (Hiba) and Charity (Sadaqah)

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا تجوز هبة ولا صدقة الا معلومة مقسومة مقبوضة الا ان تكون صدقة أوجبها الرجل على نفسه فيجب عليه ان يؤديها خالصة لله تعالى كما أوجب على نفسه.

Narrated Imam Zaid bin Ali (may Allah be pleased with him) that Ali bin Abu Talib (may Allah be pleased with him) said, "Gift and charity are not valid until they are known, separated (from other things) and have become in custody; but if a person vows to pay charity, it becomes obligatory upon him to pay for the sake of Allah in the same way he has made obligatory upon himself."

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: من وهب هبة فله ان يرجع فيها ما لم يكافأ عليها وكل هبة لله تعالى وصدقة فليس لصاحبها ان يرجع فيها.

Narrated Imam Zaid bin Ali (may Allah be pleased with him) that Ali bin Abu Talib (may Allah be pleased with him) said, "Whoever gives something as a gift, has the right of taking it back unless he receives something in exchange. And every gift and charity for the sake of Allah cannot be taken back."

وقال زيد بن علي (ع م): من الهبة لله عزوجل الهبة للاقارب المحارم.

Imam Zaid bin Ali (may Allah be pleased with him) said, "Giving a gift to Mehram (unmarriageable) relatives is similar to giving gift for the sake of Allah."

باب اللقطة واللقيطة :

Chapter: Al-Luqtah (lost property) and the lost child (Al-laqita)

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال:من وجد لقطة عرفها حولا فان جاء لها طالب والا تصدق بها بعد السنة فإذا جاء صاحبها خير بين الاجر والضمان وان اختار الاجر فله أجرها وثوابها وان اختار الضمان كان الاجر والثواب لملتقطها.

Imam Zaid bin Ali (may Allah be pleased with him) narrated on the authority of Ali bin Abu Talib (may Allah be pleased with him), "If someone finds some lost property , he should announce in public that he has it and keep it for one year. If the owner returns in search of his thing (he should give it to him). If no one claims for one year, the thing should be given as a charity. Thereupon, if the owner comes along, after it has been given as a charity, he (the owner) has the the right that he may receive a compensation or forgive for the sake of reward of the charity; however, it is better for him if he opts for the reward of the charity. Although , if the owner takes the compensation, the reward will be granted to the finder of the thing."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: اللقيط حر.

Ali bin Abu Talib (may Allah be pleased with him) said, "A lost child is free."

باب جعل الآبق:

Chapter: Wages for the (one who recognizes) a fugitive slave

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام انه جعل جعل الآبق اربعين درهما إن كان جاء به من مسير ثلاثة ايام وان جاء من دون ذلك رضخ له.

Imam Zaid bin Ali (may Allah be pleased with him) said: Ali bin Abu Talib (may Allah be pleased with him) fixed forty dirham as wages for (recognizing) a fugitive slave while the slave was brought from the distance of three days. If he was brought from the distance less than that; the person would be given some reward.

باب الغصب والضمان:

Chapter: Usurpation and Compensation

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: من خرق ثوبا لغيره أو أكل طعاما لغيره أو كسر عودا لغيره ضمن، ومن استعان مملوكا لغيره ضمن ومن ركب دابة غيره ضمن.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) said, "Whoever tears someone's cloth or eats food or breaks piece of wood, will have to pay the compensation. If a person borrows someone else's slave to work for him, he will be his guarantor; and whoever uses someone else's ride is guarantor for any damages ."

باب الحوالة والكفالة والضمانة:

Chapter: Hawala (transferring the debts etc.), Sponsorship and Guarantee

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان رجلا كفل لرجل بنفس رجل فحبسه حتى جاء به.

Imam Zaid bin Ali (may Allah be pleased with him) narrated: Once a man gave personal surety for some other person; Ali bin Abu Talib (may Allah be pleased with him) arrested him till he (the guarantor) made the person appear (before the authorities).

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه قال: في الحوالة لاتواء على مسلم إذا أفلس المحتال رجع صاحب الحق على الذي أحاله.

Ali bin Abu Talib (may Allah be pleased with him) said, "There is no harm for a Muslim in effecting the transfer of debts. If the debtor becomes destitute, debts be collected from the person who accepted the transfer of debts."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في رجل له على رجل حق فكفل له رجل بالمال قال له ان يأخذهما بالمال.

A man had a right on another man; a man (third person) gave surety (to the creditor) for the money. Ali bin Abu Talib (may Allah be pleased with him) asked him (the creditor) to hold responsible both of them (the indebted and the guarantor).

باب الوكالة:

Chapter: Agency (Wakalat)

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه وكل الخصومة إلى عبد الله بن جعفر عليه السلام وقال: ما قضي له فلي وما قضي عليه فعلي، وكان قبل ذلك وكل الخصومة إلى عقيل بن أبي طالب حتى توفي .

Ali bin Abu Talib (may Allah be pleased with him) appointed Abdullah bin Jaffar (may Allah be pleased with him) as his agent. Ali bin Abu Talib (may Allah be pleased with him) said, "Whatever decision is taken in his favor; it is as if taken in my favor. Whatever decision is taken against him; it is as if taken against me." Before that Ali bin Abu Talib (may Allah be pleased with him) had appointed Aqeel bin Abu Talib (may Allah be pleased with him) as his authorized agent till he died.

كتاب الشهادات

Book of Testimonies

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا تجوز شهادة متهم ولاظنين ولا محدود في قذف ولا مجرب في كذب ولا جار إلى نفسه نفعا ولا دافع عنها ضررا.

Ali bin Abu Talib (may Allah be pleased with him) said, "The invalid Testimonies include an accused person , danieen , a post punished (hud) person for committing adultery , a known liar, and the one gets benefit or repels harm from it ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا تجوز شهادة رجل واحد على شهادة رجل واحد حتى يكونا شاهدين على شهادة شاهدين.

Ali bin Abu Talib (may Allah be pleased with him) said, "One witness on one man's witness is not permissible till there are two witnesses on two men's witnesses."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: إذا رجع الشاهد ضمن.

Ali bin Abu Talib (may Allah be pleased with him) said, "If witness reverts, he has to pay compensation (for the damage he has caused)."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) لا تجوز شهادة ولد لوالده ولا والد لولده الا الحسن والحسين فان رسول الله صلى الله عليه وآله شهد لهما بالجنة.

Ali bin Abu Talib (may Allah be pleased with him) said, "Testimony of father in favor of his son is not acceptable nor of a son in favor of his father is acceptable; but (only for) Hassan (may Allah be pleased with him) and Hussain (may Allah be pleased with him); for surely Allah's Messenger (peace be upon him) testified Heaven for them."

باب اليمين والبينة:

Chapter: Oath and evidence

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه استحلف رجلا مع بينته .

Ali bin Abu Talib (may Allah be pleased with him) once asked a witness to take an oath with his witness statement.

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: البينة على المدعي واليمين على المنكر.

Ali bin Abu Talib (may Allah be pleased with him) said, "The evidence is presented by the plaintiff while oath is on the defendant."

سألت زيدا بن علي (ع م) عن شاهد ويمين قال: لا الا بشاهدين كما قال الله تعالى ((فان لم يكونا رجلين فرجل وامرأتان)).

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him) about (presenting) one witness along with oath, upon which he said, "No, rather it is with two witnesses; as Allah has said:

' فَاِنْ لَّمْ يَكُوْنَا رَجُلَيْنِ فَرَجُلٌ وَّ امْرَاَتٰنِ ' (Al-baqarah, 282), '…then if two men are not available then a man and two women…'"

باب القضاء:

Chapter: Judiciary (Qadha)

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: اول القضاء ما في كتاب الله عزوجل ثم ما قاله رسول الله صلى الله عليه وآله ثم ما أجمع عليه الصالحون فان لم يوجد ذلك في كتاب الله تعالى ولا في السنة ولا فيما أجمع عليه الصالحون اجتهد الإمام في ذلك لا يألو احتياطا واعتبر وقاس الامور بعضها ببعض فإذا تبين له الحق أمضاه ولقاضي المسلمين من ذلك ما لامامهم.

Ali bin Abu Talib (may Allah be pleased with him) said, "First base of judiciary must be built on the basis decreed in the Quran , then in accordance with the sayings of the Prophet (peace be upon him), then on the basis of **Ejma** (consensus) of the righteous. If Imam did not find it in Quran or in Hadiths nor in the **Ejma** of the righteous; he should do **Ejtihad** ((deduce it)) and he should not neglect prudence; he should trust and rely upon **qiyas** (syllogism) in some aspects over others. When truth becomes evident, he (the judge) should put it in effect. In this regard, the Judge (Qadi) of the Muslims possesses the same right as their ruler does."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: بعثني رسول الله صلى الله عليه وآله إلى اليمن فقلت يارسول الله تبعثني وانا شاب لا علم لي بالقضاء، قال فضرب يده في صدري ودعا لي، فقال اللهم اهد قلبه وثبت لسانه ولقنه الصواب وثبته بالقول الثابت، ثم قال: يا علي إذا جلس بين يديك الخصمان فلا تعجل بالقضاء بينهما حتى تسمع ما يقول الآخر، يا علي لا تقض بين اثنين وانت غضبان ولا تقبل هدية مخاصم ولا تضيفه دون خصمه فان الله عزوجل سيهدي قلبك ويثبت لسانك، قال: فقال عليه السلام فوالذي فلق الحبة وبرأ النسمة ما شككت في قضاء بعد.

Ali bin Abu Talib (may Allah be pleased with him) said, "Allah's Prophet (peace be upon him) sent me to Yemen, I asked, 'O Messenger of Allah (peace be upon him)! You have ordered me to go (to Yemen) whereas I am too young and do not know how to judge? The Prophet of Allah (peace be upon him) passed his hand on my chest and said, 'O Allah! Guide this heart and make his tongue remain steadfast and put in his heart what is right and make him resolute with the truth.' Thereupon, the Prophet (peace be upon him) said, 'O Ali (may Allah be pleased with him)! When two parties sit before you, do not make haste in taking a decision till you listen to the other party. O Ali! Never judge between two parties while you are in a state of anger; never accept gift from either of the parties neither visit any of the two parties as a guest leaving the other. For surely, Allah will guide your heart and make your tongue determined.' Ali (may Allah be pleased with him) said, 'By the One who created living things by tearing grain, after that, I never fell in doubt while making judgment.' "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: القضاة ثلاثة قاضيان في النار وقاض في الجنة، قاض قضى فترك الحق وهو يعلم، وقاض قضى بغير الحق وهو لا يعلم فهذان في النار، وقاض قضى بالحق وهو يعلمه فهو في الجنة.

Ali bin Abu Talib (may Allah be pleased with him) said, "Judges are three kinds: two Qadis (Judge ruling in accordance with the Islamic religious law [shariah]) will go to Hell and one to Heaven. The judge (Qadi) who gives a judgment and knowingly leaves out justice and the one who unjustly passes a verdict without knowledge (both of them) will go to hell. The judge who gives a just judgment by knowing it very well, will enter paradise."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: إذا قضى القاضي وأخطأ ثم علم رد قضاؤه.

Ali bin Abu Talib (may Allah be pleased with him) said, "If a Qadi passes a judgment and then realizes he has committed a mistake, let him take back his decision."

حدثني زيد بن علي عن أبيه عن جده عن علی (ع م) قال: إذا حبس القاضي رجلا في دين ثم تبين له افلاسه وحاجته اخرجه حتى يستفيد مالا ثم يقول إذا استفدت مالا فاقسمه بين غرمائك.

Ali bin Abu Talib (may Allah be pleased with him) said, "If a Qadi sentences somebody to prison against the debts he owes to pay; but then acknowledged that the man is an insolvent and needy; he should bring him out of the prison till he gains wealth. Then he should ask him to distribute the debts among the creditors on receiving money."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: الصلح جائز بين المسلمين، الا صلحا أحل حراما أو حرم حلالا.

Ali bin Abu Talib (may Allah be pleased with him) said, "Reconciliation is permissible among the Muslims, but it should not turn halal to haram or makes haram as halal ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه قضى في رجل في يده دابة شهد له عليها شاهدان انها دابته نتجت عنده وأقام رجل شاهدين انها دابته ولم يشهد شاهداه انها نتجت عنده فقضى ان الناتج اولى من العارف.

Zaid bin Ali (may Allah be pleased with him) narrated, "Ali bin Abu Talib (may Allah be pleased with him) passed a judgment about a person who had a riding animal with him. Two witnesses testified that the man owned that ride and the young (of the riding animal) was born while the animal was in his custody. Another man presented two witnesses to claim that he (actually) was the owner of that ride while his witnesses did not testify that the young of the animal was born in his custody. Ali bin Abu Talib (may Allah be pleased with him) decreed that the man in whose custody the young of the animal was born, had more right (to own the ride) than the recognizing one."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كان يأمر شريحا بالجلوس في المسجد الاعظم وكان يعطي شريحا على القضاء رزقا من بيت مال المسلمين.

Imam Zaid bin Ali (may Allah be pleased with him) narrated, "Ali bin Abu Talib (may Allah be pleased with him) used to order Qazi Shureh to sit in the main mosque. Ali bin Abu Talib (may Allah be pleased with him) would give allowance to Qazi Shureh from Bait ul Maal (public treasury) of the Muslims for this work ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: البينة العادلة اولى من اليمين الفاجرة. سألت زيدا بن علي (ع م) عن تفسير ذلك قال: هو الرجل يحلف على حق الرجل ثم تقوم البينة لصاحب الحق على حقه فينبغي للامام ان يقضي له بذلك.

Ali bin Abu Talib (may Allah be pleased with him) said, "A true witness is better (more reliable) than false swearing." I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him) about the interpretation of this saying and he said, "It is the one who swears for someone but then takes stand as a witness in favor of the rightful; Imam should pass decree in his favor."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: خمسة اشياء إلى الإمام صلاة الجمعة والعيدين وأخذ الصدقات والحدود والقضاء والقصاص.

Ali bin Abu Talib (may Allah be pleased with him) said, "Imam is entrusted with five tasks : Friday prayer and Eid prayers, Zakat collection, Hudood, judgment, and Qisas."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في دابة بيد رجل ادعاها رجل ولاحدهما شاهدان وللآخر ثلاثة شهود، قال هو بينها على خمسة لصاحب الشاهدين الخمسان ولصاحب الثلاثة الثلاثة الاخماس.

A man was holding a ride in his hand; another man claimed to own that ride. One of them had two witnesses while the other had three. Ali bin Abu Talib (may Allah be pleased with him) gave a verdict that the ride would be divided in five shares. The one who presented two witnesses would have two fifth while the one with three witnesses would be entitled with three fifth of the shares.

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في جارية بين رجلين وطئاها جميعا فولدت ابنا، قال: هو ابنهما جميعا يرثهما ويرثانه وهو للباقي منهما.

Ali bin Abu Talib (may Allah be pleased with him) said about the slave-girl who had commonly been with two (different) men; both of these men copulated with her and she gave birth to a child. Ali bin Abu Talib (may Allah be pleased with him) said, "He is the son of both of them; he will inherit from both of them and they (both of them) will inherit from him ; he (the child) shall succeed the one who lives longer ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في ستة غلمة سبحوا فغرق احدهم في الفرات فشهد اثنان على ثلاثة انهم اغرقوه وشهد الثلاثة على الاثنين انهما أغرقاه فقضى امير المؤمنين علي عليه السلام بخمسين الدية على الثلاثة وبثلاثة أخماس الدية على الاثنين.

Narrated Imam Zaid bin Ali (may Allah be pleased with him), "Six slaves swam in Furat river ; one of them died by drowning. Two slaves witnessed against the three slaves that they have drowned him; and the other three testified against the two slaves that they have drowned him. Ameer-ul-Momineen Ali bin Abu Talib (may Allah be pleased with him) passed a verdict that two fifths (40%) of blood-money (Diyat) is due on three while three fifths (60%) is due on the other two slaves."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه قضى بشهادة امرأة واحدة وكانت قابلة على الولادة وصلى عليه بشهادتها وورثه بشهادتها.

Ali bin Abu Talib (may Allah be pleased with him) gave a judgment based on the testimony of a woman who was a midwife during birth. He offered a funeral prayer and made heir based on her witness.

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه قال: إذا باع الرجل متاعا من رجل وقبضه ثم افلس قال البائع اسوة الغرماء.

Ali bin Abu Talib (may Allah be pleased with him) said, "If anyone sells trade goods to someone who seeks possession of the goods but after that the buyer becomes insolvent; the seller will be one of the creditors."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كان يبيع متاع المفلس إذا التوى على غرمائه وإذا ابى ان يقضي ديونه.

If an insolvent had adopted dilatory tactics with his creditors; (also) if he would refuse to pay his debts; Ali bin Abu Talib (may Allah be pleased with him) would sell out his belongings.

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كان يحبس في النفقة وفي الدين وفي القصاص وفي الحدود وفي جميع الحقوق وكان يقيد الدعار بقيود لها أقفال ويوكل بهم من يحلها لهم في أوقات الصلاة من أحد الجانبين.

Ali bin Abu Talib (may Allah be pleased with him) used to arrest those (who would fail to pay) expenses, debts, (also in case of) Qisas, Hudood and (in the violation of) all rights. He would chain a rioter with the shackles that had locks. And appoints guards to unlock the shackles from either of the sides at the time of prayers.

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه بنى سجنا وسماه نافعا ثم بداله فنقضه وسماه مخيسا وجعل يرتجز ويقول: ألم تراني كيسا مكيسا * بنيت بعد نافع مخيسا

Imam Zaid bin Ali (may Allah be pleased with him) narrated: Ali bin Abu Talib (may Allah be pleased with him) built a prison and gave it a name 'Nafeh' (beneficial). On finding it defective, he demolished it to build (second one) and gave it a name 'Mukhees'. He said by reciting this :

Have you not seen how wise and sensible I am

I built 'Mukhees' after 'Nafeh'!"

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه سأل عثمان ابن عفان ان يحجر على عبد الله بن جعفر رضي الله عنهما وذلك انه بلغه انه اشترى شيئا فغبن فيه بأمر مفرط.

Imam Zaid bin Ali (may Allah be pleased with him) narrated: Ali bin Abu Talib (may Allah be pleased with him) demanded Uthman bin Affan (may Allah be pleased with him) to put restrictions on Abdullah bin Jaffar (may Allah be pleased with him). This was because he (Ali, May Allah be pleased with him) was informed that Abdullah bin Jaafar (may Allah be pleased with him) had bought something very expensive.

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه قضى في الشرب ان أهل السفل امراء على أهل العلو وجعله بينهم على الحصص.

Imam Zaid bin Ali (may Allah be pleased with him) narrated: Ali bin Abu Talib (may Allah be pleased with him) gave a judgment about the canal water that the stance of the people settled in the lower basin would be accepted against those lived on the upper portion. And the turn of water (share) was fixed among them.

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه قضى في العبد يلزمه الدين ثم يعتقه سيده ان السيد ضامن لدينه ان كان يعلم بالدين وان كان أعتقه وهو لا يعلم بالدين ضمن قيمته للغرماء.

Imam Zaid bin Ali (may Allah be pleased with him) narrated: Ali bin Abu Talib (may Allah be pleased with him) gave a judgment about the slave who became indebted and then his master manumitted him. If his master knew about his debts, he was responsible for the debts. If he did not know about the debts; he was (still) guarantor of the slave to his creditors.

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: من استعان عبد غيره بغير اذن السيد فهو ضامن ومن ركب دابة بغير اذن صاحبها فهو ضامن.

Ali bin Abu Talib (may Allah be pleased with him) said, "Whoever takes a slave to work for him without his master's permission; he is his guarantor. Whoever uses some ride without the owner's permission; he is also guarantor of it."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان مسلما قتل خنزيرا لنصراني فضمنه علي (ع م) قيمته وقال: انما أعطيناهم الذمة على ان يتركوا يستحلون في دينهم ما كانوا يستحلون من قبل.

Once a Muslim killed a pig belonged to a Christian; Ali bin Abu Talib (may Allah be pleased with him) made him pay ransom equaled the price of the pig and said, "We have given them Dimmah ((the right to practice their own religion , non-Muslim Christians and Jews , under strict conditions)) that they can practice their own rituals like past.)).

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه قال. دباغ الاهاب طهوره وان كان ميتة.

Ali bin Abu Talib (may Allah be pleased with him) said, "Tanning of the raw skin is its purity even if it is of a dead animal."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه أخذ شاهد الزور فعزره وطاف به في حيه وشهره ونهى ان يستشهد.

Ali bin Abu Talib (may Allah be pleased with him) arrested and prosecuted a false witness. He made him walk around the locality to be publically known as a liar. He also banned him to be appear as witness again.

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه قال: لا تجوز شهادة النساء في نكاح ولا طلاق ولا حد ولا قصاص.

Ali bin Abu Talib (may Allah be pleased with him) said, "Women's witness is neither permissible in solemnizing of marriage (Nikah) nor in divorce nor in Hudood nor in Qisas."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في الرجل يطلق امرأته فيختلفان في متاع البيت، فقضى علي (ع م) في ذلك ان ما كان يكون للرجال فهو للرجل وما كان يكون للنساء فهو للنساء وما كان يكون للنساء والرجال فهو بينهما نصفان.

A man divorced his wife and (after that) they had a dispute over the household goods. Ali bin Abu Talib (may Allah be pleased with him) gave a judgment: Those things that are used by men would go to the man (husband); those things that are used by women would go to the woman (wife). The things that are used by men and women in common would be divided half in proportion to each.

كتاب النكاح

The Book of Nikah (Marriage)

باب فضل النكاح وما جاء في ذلك:

Chapter: Excellence of marriage (Nikah) and the hadiths thereof

حدثني أبو خالد الواسطي قال:
حدثني زيد بن علي عن ابيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله تزوجوا فاني مباهي بكم الامم.

Imam Zaid bin Ali (may Allah be pleased with him) narrated on the authority of Ali bin Abu Talib (may Allah be pleased with him) that the Prophet of Allah (peace be upon him) said, "Do marry, for surely I will be proud of you for outnumbering the other nations (ummats)."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله إذا نظر العبد إلى وجه زوجه ونظرت إليه نظر الله اليهما نظر رحمة فإذا أخذ بكفها وأخذت بكفه تساقطت ذنوبهما من خلال اصابعهما فإذا تغشاها حفت بهما الملائكة من الارض إلى عنان السماء وكانت كل لذة وكل شهوة حسنات كأمثال الجبال فإذا حملت كان لها اجر المصلي الصائم القائم المجاهد في سبيل الله فإذا وضعت لم تعلم نفس ما اخفى لهم من قرة أعين.

Imam Zaid bin Ali (may Allah be pleased with him) narrated on the authority of Ali bin Abu Talib (may Allah be pleased with him) that the Prophet (peace be upon him) said, "When a husband puts a loving glance on the face of his wife and his wife looks likewise; Allah looks at both of them with Mercy. When he holds her hand and she (in return) holds his hand; the sins between their fingers are removed. When he has sexual intercourse with her, angels put a cover on them from earth to heavens and a reward similar to the size of mountains is granted on every pleasure and satisfaction. Thereupon, when woman gets pregnant, she is granted with reward that equal in proportion to the reward of those who offer prayers, observe fasting, offer night vigil prayers [Tahajjud] and fight in the path of Allah. When she gives birth to a child, no one knows as to how much joy Allah has kept hidden for them."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله خير النساء الولود الودود التي إذا نظرت إليها سرتك وإذا غبت عنها حفظتك.

Imam Zaid bin Ali (may Allah be pleased with him) narrated on the authority of Ali bin Abu Talib (may Allah be pleased with him) that the Prophet (peace be upon him) said, "The best woman is the lovely and prolific one that your heart would be filled with joy when looking at her and conservative in your absence ."

باب المهور:

Chapter: Mehr (an amount of money or property brought by the husband on Nikah)

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله لا يكون مهر أقل من عشرة دراهم، ليس نكاح الحلال مثل مهر البغي.

Imam Zaid bin Ali (may Allah be pleased with him) narrated on the authority of Ali bin Abu Talib (may Allah be pleased with him) that the Prophet of Allah (peace be upon him) said, "There is no dower (Mehr) less than ten Dirham. Legal Nikah is not similar to payingfor committing adultery."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا يحل فرج بغير مهر.

Ali bin Abu Talib (may Allah be pleased with him) said, "No vulva is lawful without Mehr."

حدثني زيد بن علي عن أبيه عن جده عن علي " ع م " قال: انكحني رسول الله " ص " ابنته فاطمة عليها السلام على اثني عشر اوقية ونصف من فضة.

Ali bin Abu Talib (may Allah be pleased with him) said, "Allah's Messenger (peace be upon him) married his daughter Fatima (may Allah be pleased with her) to me for twelve and a half Auqiya of silver (as Mehr)".

حدثني زيد بن علي عن أبيه عن جده عن علي " ع م " قال: ما نكح رسول الله " ص " امرأة من نسائه الا على اثني عشر اوقية فضة.

Reported Ali bin Abu Talib (may Allah be pleased with him); "Allah's Messenger (peace be upon him) married all his wives for twelve (12) Auqiya of silver."

حدثني زيد بن علي عن أبيه عن جده عن علي " ع م " قال: لا تغالوا في مهور النساء فتكون عداوة.

Narrated Imam Zaid bin Ali (may Allah be pleased with him) that Ali bin Abu Talib (may Allah be pleased with him) said, "Do not exceed the amount of Mehr otherwise it will earn enmity."

حدثني زيد بن علي عن أبيه عن جده عن علي " ع م " ان امرأة أتت عليا عليه السلام ورجل قد تزوجها ودخل بها وسمى لها مهرا وسمى لمهرها أجلا، فقال له علي " ع م " لا أجل لك في مهرها إذا دخلت بها فحقها حال فأد إليها حقها.

A woman came to Ali bin Abu Talib (may Allah be pleased with him) along with a man who had made a marriage contract with her. The man had already had consummated the marriage and he ,the husband , has fixed the amount and time of Mehr to be paid. Ali bin Abu Talib (may Allah be pleased with him) said, "Since you have had sexual intercourse with her; pay her right immediately ."

حدثني زيد بن علي عن أبيه عن جده عن علي " ع م " في رجل تزوج امرأة ولم يفرض لها صداقا ثم توفي قبل الفرض لها وقبل ان يدخل بها، قال لها الميراث وعليها العدة ولا صداق لها.

Imam Zaid bin Ali (may Allah be pleased with him) narrated: If a person makes a marriage contract with a woman but does not fix the amount of Mehr and then dies before fixing the amount of Mehr and consummating the marriage? Ali bin Abu Talib (may Allah be pleased with him) said, "The woman shall be entitled to inherit; Iddah (waiting period for a wife) is mandatory upon her and she owes no amount as Mehr."

باب الولي والشهود في النكاح:

Chapter: The Wali (legal guardian) and the witnesses for marriage contract (Nikah)

حدثني زيد بن علي عن أبيه عن جده عن علي " ع م " قال: لا نكاح الا بولي وشاهدين ليس بالدرهم ولا بالدرهمين ولا اليوم ولا اليومين شبه السفاح ولا شرط في نكاح.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) said, " No Nikah without (the permission) of wali (legal guardian) and (presence of) two witnesses; neither is it valid, unlike whoring, with one Dirham nor with two Dirham nor for one day nor for two days, and there is no condition in Nikah."

حدثني زيد بن علي عن أبيه عن جده عن علي " ع م " قال: نهى رسول الله " ص " عن نكاح المتعة عام خيبر.

Imam Zaid bin Ali (may Allah be pleased with him) narrated on the authority of Ali bin Abu Talib (may Allah be pleased with him) that Muta (marrying for specific time period) was forbidden by the Prophet of Allah (peace be upon him) in the year of Khybar.

حدثني زيد بن علي عن أبيه عن جده عن علي " ع م " قال: قال رسول الله " ص " تستأمر الايم في نفسها، قالوا فان البكر تستحي، قال اذنها صماتها .

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) reported, "The Prophet of Allah (peace be upon him) said, ' the woman has the right to decide yes or no in marriage .' The people asked, 'A virgin usually is shy.' The Prophet (peace be upon him) said, 'her silence is her permission.' "

حدثني زيد بن علي عن أبيه عن جده عن علي " ع م " قال: إذا زوج الرجل ابنته وهي صغيرة ثم بلغت تم ذلك عليها وليس لها ان تأبى وان كانت كبيرة فكرهت لم يلزمها النكاح.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) said, "If a man contracts marriage of his minor daughter, it shall be in order on arriving her at puberty; the daughter has no right of refusal. If she is mature and dislikes it; then she is not attached to Nikkah ."

حدثني زيد بن علي عن أبيه عن جده عن علي " ع م " قال: لا يجوز النكاح على الصغار الا بالآباء.

Ali bin Abu Talib (may Allah be pleased with him) said, "Nikah of minor girls is not valid without (the permission of) their fathers."

باب من لا يحل نكاحه من قرابات الزوج والمرأة:

Chapter: Those relatives of wife and husband whom it is unlawful to marry

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال. حرم الله من النسب سبعا ومن الصهر سبعا فأما السبع من النسب فهي الام والابنة والاخت وبنت الاخ وبنت الاخت والعمة والخالة والسبع من الصهر فامرأة الاب وامرأة الابن وام المرأة دخل بالابنة ام

لم يدخل بها وابنة الزوجة ان كان دخل بامها وان لم يكن دخل بها فهي حلال والجمع بين الاختين والام من الرضاعة والاخت من الرضاعة.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) said, "Allah has made seven of lineage relations unlawful (haram) and also has made seven relatives-in-law unlawful. The unlawful ancestry relations include: mother, daughter ,sister, paternal niece, maternal niece, paternal aunt and maternal aunt. The seven relatives-in-law include: father's wife, son's wife, mother in law with whose daughter whether one has had consummated or not, the daughter of the wife with whom one has had sexual intercourse ; if not then her daughter (from other husband) shall be legal for him;two sisters (in wedlock) at the same time, the foster mother and the foster sister."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله لا تتزوج المرأة على عمتها ولا على خالتها ولا على ابنة اخيها ولا على ابنة اختها لا الصغرى على الكبرى ولا الكبرى على الصغرى.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) stated; "Do not marry with your wife's paternal aunt, maternal aunt, paternal niece, maternal niece; neither marry with younger one (paternal or maternal niece) as long as you have marriage contract with the elder one (paternal or maternal aunt), nor marry with the elder one (paternal or maternal aunt) while having the younger one (paternal or maternal niece) in your wedlock (i.e. one cannot enter oneself into marriage contract with the niece as long as her aunt is in his wedlock. Similarly, one is not allowed to marry oneself with the aunt of his wife as long as her niece is in one's marriage contract)."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كره ان يجمع الرجل بين اختين من الاماء.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) regarded as disliked to keep two slave- sisters at the same time (for intimate relationship).

باب نكاح الاماء والعبيد:

Chapter: Wedlock (Nikah) of slave-girls and slave-men

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه قال: لا تتزوج الامة على الحرة وتتزوج الحرة على الامة ولا يتزوج الرجل المسلم اليهودية ولا النصرانية على المسلمة ويتزوج المسلمة على اليهودية والنصرانية وللحرة يومان من القسم وللامة يوم.

Ali bin Abu Talib (may Allah be pleased with him) said, "Do not marry a slave-woman while you have an independent woman in your Nikah; one can marry with an independent woman while keeping a slave-woman in one's Nikah. Muslim man should not marry with Jew or Christian woman while he has had marriage contract with a Muslim woman; he can marry with a Muslim woman while he has a Christian or Jew woman in his Nikah. An independent woman (wife) has two days of her turn while a slave-woman has one day."

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله ايما عبد تزوج بغير اذن مواليه فهو زان.

Narrated Imam Zaid bin Ali (may Allah be pleased with him) that Ali bin Abu Talib (may Allah be pleased with him) reported the Prophet (peace be upon him) as saying: "The slave who enters into marriage contract without the permission of his master is an adulterer."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا يتزوج العبد أكثر من امرأتين ولا الحر أكثر من اربع.

Ali bin Abu Talib (may Allah be pleased with him) said, "A slave should not marry more than two women and an independent man should not bring more than four women into his marriage contract."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان رجلا أتاه فقال ان عبدي تزوج بغير اذني، فقال له علي عليه السلام فرق بينهما، فقال السيد لعبده طلقها يا عدو الله، فقال علي عليه السلام للسيد قد أجزت النكاح فان شئت ايها العبد فطلق وان شئت فأمسك .

Imam Zaid bin Ali (may Allah be pleased with him) reported, "A man came to Ali bin Abu Talib (may Allah be pleased with him) and said, 'My slave has made a marriage contract without my permission.' Ali bin Abu Talib (may Allah be pleased with him) said, 'Make them separated.' The master said to his slave, 'O enemy of Allah! Divorce her.' Ali bin Abu Talib (may Allah be pleased with him) said, 'Indeed you have sanctioned their Nikah (because divorce could only be given after the contract of marriage has been made. Then addressing the slave he said; O slave! It is up to you to divorce her or keep the marriage.'

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان رسول الله صلى الله عليه وآله تزوج صفية وجعل عتقها صداقها.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) reported, "Allah's Messenger (peace be upon him) married Umm ul Momineen Safiyya (may Allah be pleased with her) and fixed her manumission as her Mehr."

قال أبو خالد رحمه الله تعالى سألت زيدا بن علي (ع م) عن العبد هل يجوز له ان يتسرى، قال لا، قال الله عزوجل((، والذين هم لفروجهم حافظون الا على ازواجهم أو ما ملكت ايمانهم فانهم غير ملومين)) فلا يحل فرج الا بنكاح أو ملك يمين

Abu Khalid said that he asked Imam Zaid bin Ali (may Allah be pleased with him), "can a slave have concubine for sexual intercourse?" He replied, "No, he cannot. Allah, the most High, has said:

وَ الَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ۙ﴿۵﴾ اِلَّا عَلٰۤى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ ۚ﴿۶﴾ (Surah Mominoon, 5, 6)

Translation: And those who guard their private parts; but from their wives or lawful handmaids who are the property of their hand for (in their case) they are not to be blamed.

Therefore, no private part is legal without Nikah or of those who are the property of one's hand (slave does not own anything).

باب الاكفاء:

Chapter: Kufw (A suitable match in Nikah)

قال أبو خالد رحمه الله تعالى سألت زيد بن علي (ع م) عن نكاح الاكفاء فقال: الناس بعضهم أكفاء لبعض عربيهم وعجميهم وقرشيهم وهاشميهم إذا أسلموا وآمنوا فدينهم واحد لهم ما لنا وعليهم ما علينا دماؤهم واحدة ودياتهم واحدة وفرائضهم واحدة ليس لبعضهم على بعض في ذلك فضل وقد قال الله عزوجل ((ولا تنكحوا المشركين حتى يؤمنوا))

Abu Khalid said: I asked Imam Zaid bin Ali (may Allah be pleased with him) about Kufw in nikah? Imam Zaid bin Ali (may Allah be pleased with him) said, "People are within each other's Kufw. When Arab, Ajami (non-Arab), Hashmi, Qarshi become Muslim and start believing; they become the part of the same religion. They have the same (rights) as we do. Same obligations apply to them that are mandatory for us. They have same blood, same Diyat (blood-money) and same religious duties. They do not have excellence over others in this regard. Allah, the Almighty, says:

وَ لَا تَنْكِحُوا الْمُشْرِكٰتِ حَتّٰى يُؤْمِنَّ2:221_

Translation: And marry not idolaters until they accept faith (Al-baqarah, 221)

فاذن للمؤمنين جميعا العربي والعجمي ان ينكحوا بنات المشركين جميعا عربيهم وعجميهم إذا أسلموا وقد تزوج زيد بن حارثة وهو مولى زينب بنت جحش قرشية وتزوج بلال هالة بنت عوف اخت عبد الرحمن بن عوف وتزوج رزيق مولى رسول الله صلى الله عليه وآله عمرة بنت بشر بن أبي العاص بن امية وتزوج عبد الله بن رزاح مولى معاوية بنتا لعمرو بن حريث وتزوج عمار بن ياسر اختا لعمرو بن حريث وتزوج أبو مجذام ابن أبي فكيهة امرأة من بني زهرة.

Every Arab or non-Arab Muslim has been given permission to marry idolater's daughters when they accept Islam; whether the idolaters are Arabic or non-Arabic. Indeed Zaid bin Haritha (may Allah be pleased with him), the freed slave, married Zainub bint Jahsh (may Allah be pleased with her), who was of Quraish. Bilal (may Allah be pleased with him) married Hala bint Awf; the sister of Abdul-Rahman bin Awf (may Allah be pleased with him); Razeeq (may Allah be pleased with him), the freed slave of the Prophet (peace be upon him), married Amrah (may Allah be pleased with her), the sister of Bashr bin Abi-Al'as bin Ummayya; the freed slave of Ameer Muaviya, Abdullah bin Razah married the daughter of Amr bin Hareeth (may Allah be pleased with him); Ammar bin Yasir (may Allah be pleased with him) married the sister of Amr bin Hareeth (may Allah be pleased with him); Abu Majzam bin Abi Vkihh (may Allah be pleased with him) married a woman belonged to the clan of Bani Zahra.

قال زيد بن علي (ع م) سألنا أهل النخوة والكبر من العرب فقلنا اخبرونا عن نكاح العجمي للعربية حرام هو ام حلال، فقال بعضهم حلال وقال بعضهم حرام فقلنا لهم أرأيتم ان ولدت ولدا هل يثبت نسبه، قالوا نعم، قلنا إذا حلال لانه لو كان حراما لم يثبت نسبه ارأيتم ان طلقها قبل ان يدخل بها لها عليه نصف الصداق ارأيتم ان دخل بها هل يكون لها المسمى أو مهر مثلها ارأيتم ان دخل بها هذا الاعجمي هل يحل لها ذلك الزوج الذي قد طلقها ثلاثا ارأيتم ان مات وله مال هل تورثونها منه ارأيتم ان رضي بهذا ابوها أو اخوها هل هو جائز أو باطل هذا كله جائز وهو نكاح حلال.

Imam Zaid bin Ali (may Allah be pleased with him) said, "We asked the most prideful and arrogant of the Arabs: We said, 'what do you think about the marriage contract of a non-Arab man with an Arab woman, is it lawful (halal) or unlawful (haram)?' Some of them said that it was lawful while others claimed it was unlawful. We asked them, 'what do you think if she gives birth to a child, would his (the child's) lineage be proven?' They said, 'Yes.' We said, 'It means the marriage contract is in accordance with the Shriah; if it (marriage contract) was unlawful, the lineage would not have been proven. What do you think if he

gives her divorce before consummation of marriage, would the man be responsible for paying (only) half of the Mehr? What do you think if he has had sexual intercourse with her, would the woman be entitled to the fixed (prescribed) Mehr or Mehr al Misl **(if Mehr is not fixed, it is known is Mehr al Misl i.e. like/similar Mehr)**? What do you think if this non-Arab man has had sexual intercourse with that woman, would she be legal for her previous husband who had given her divorce three times? What do you think if the man dies and leaves property, would you help the woman get the inheritance? What do you think if she seeks her father's or brother's consent would it be legitimate or invalid? These all conditions are permissible and the marriage contract is lawful?' "

باب نكاح اهل الكفر :

Chapter: Marriage contract of Infidels

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه قال: يتزوج المسلم اليهودية والنصرانية ولا يتزوج المجوسية ولا المشركة وكره عليه السلام نكاح اهل الحرب ونصارى العرب وقال ليسوا بأهل كتاب.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) said, "A Muslim man can marry a Jew or Christian woman; he cannot marry a Zoroastrian or an idolater woman." Ali bin Abu Talib (may Allah be pleased with him) regarded the marriage contract with the (women belonging to) people of Harb or (of) the Christian of Arab as disliked. He said, "They belong not to the People of the Book."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في اليهودي تسلم امرأته ان اسلما كانا على النكاح وان اسلم هو ولم تسلم امرأته كانا على النكاح.

Ali bin Abu Talib (may Allah be pleased with him) said, "About the Jew husband that his wife converts to Islam , if both of them convert to Muslims then their previous marriage contract shall remain in order for them. Even If the husband converts to Islam but the wife does not; their previous Nikah shall remain valid."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في مجوسي له ابنة ابن وله ابن آخر فتزوج ابنة ابنه ثم اسلموا جميعا فخطبها ابن عمها فجاءوا إلى علي عليه السلام في ذلك، فقال ان كان الجد دخل بها لم تحل لابن عمها وان كان لم يدخل بها حلت له.

A Zoroastrian had a granddaughter. He had another son too. He married his own granddaughter and later all of them entered Islam. After that her first-cousin (paternal uncle's son) proposed to her . Then they went to Ali bin Abu Talib (may Allah be pleased with him) to solve the issue. Ali bin Abu Talib (may Allah be pleased with him) said, 'If her grandfather has had sexual intercourse with her, then she shall not be lawful (halal) for her paternal uncle's son. If he has not had intercourse with her; she is lawful for him.

باب العدل بين النساء:

Chapter: Justice between wives

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في قول الله عز وجل ((ولن تستطيعوا ان تعدلوا بين النساء ولو حرصتم، قال هذا في الحب والجماع واما النفقة والكسوة والبيتوتة فلا بد من العدل في ذلك ولاحظ للسراري في ذلك.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that about this command of Allah:

وَ لَنْ تَسْتَطِيْعُوْا اَنْ تَعْدِلُوْا بَيْنَ النِّسَآءِ وَ لَوْ حَرَصْتُمْ (Al-Nisa: 129)

Translation: And you have it not in your power to do justice between wives , even though you may wish it .

Ali bin Abu Talib (may Allah be pleased with him) said, "It explains ((the verse)) about affection and copulation, however it is crucial to maintain equality in giving of expenses, clothing and spending the night. Heart's love has no share thereof."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: كان رسول الله صلى الله عليه وآله إذا تزوج بكرا أقام عندها سبعا وإذا تزوج ثيبا أقام عندها ثلاثا.

Narrated Imam Zaid bin Ali (may Allah be pleased with him) that Ali bin Abu Talib (may Allah be pleased with him) reported, "Whenever the Prophet of Allah (peace be upon him) married a virgin, he used to spend seven nights with her, whereas whenever he married a divorced or a widowed, he would spend three nights with her."

باب النفقة على الزوجة:

Chapter: Spending on wife

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان امرأة خاصمت زوجها في نفقتها فقضى لها بنصف صاع من بر في كل يوم.

Narrated Imam Zaid bin Ali (may Allah be pleased with him) narrated that a woman claimed maintenance from her husband and Ali bin Abu Talib (may Allah be pleased with him) fixed half a Sa'a of wheat per day for her.

باب الاحصان

Chapter: Ehsan (Ehsan means that the person is married and would be punished if committed adultery)

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا يحصن المسلم باليهودية ولا بالنصرانية ولا بالامة ولا بالصبية.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) said, "No Muslim man becomes Muhsan (i.e. liable to the prescribed punishment for fornication or adultery) with a Jew or Christian woman or with a slave-girl or a minor girl."

باب العيب يجده الرجل بامرأته:

Chapter: About the man who finds defect in his wife

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: يرد النكاح من اربع من الجذام والجنون والبرص والفتق .

Ali bin Abu Talib (may Allah be pleased with him) said, "Marriage contract [Nikah] can be revoked on the basis of four defects (in a woman): Leprosy, vitiligo , insanity and hernia ."

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام ان رجلا تزوج امرأة فوجدته عذيوطا فكرهته ففرق بينهما.

Narrated Imam Zaid bin Ali (may Allah be pleased with him) that a woman married a man and found him with a disease (of either very bad breath or premature ejaculation or he would pass urine or feces while having sexual intercourse). The woman disliked him (because of his disease). Then Ali bin Abu Talib (may Allah be pleased with him) separated them.

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان خصيا تزوج امرأة وهي لا تعلم ثم علمت فكرهته ففرق بينهما.

A castrated man married a woman; she was unaware of his impotency. Upon knowing his defect, she disliked him. Then Ali bin Abu Talib (may Allah be pleased with him) separated them.

باب مسائل في النكاح:
Chapter: Issues pertaining marriage contract [Nikah]

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: نهى رسول الله صلى الله عليه وآله عن نكاح الشغار، قال فسألت زيدا (ع م) عن تفسير ذلك، قال: هو ان يتزوج الرجل بنت الرجل على انه يزوجه بنته ولا مهر لواحدة منهما.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) reported, "The Prophet of Allah (peace be upon him) forbade to contract Shighar marriage." I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him) to explain this term? He stated, "A man gives his daughter in marriage to someone on the understanding that the other will give his daughter to him in marriage and none of them will be prescribed with dower [Mehr]."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: من وطئ جارية لاقل من تسع سنين فهو ضامن.

Ali bin Abu Talib (may Allah be pleased with him) said, "Whoever has sexual intercourse with a slave- girl of less than nine years; he will be her guarantor (i.e. will be responsible for it)."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في رجل تزوج امرأة فزفت إليه اختها وهو لا يعلم، فقضى علي عليه السلام ان للثانية مهرها بالوطئ ولا يقرب الاولى حتى تنقضي عدة الاخرى.

Imam Zaid bin Ali (may Allah be pleased with him) narrated, "A man married a woman. On the wedding night, her (the bridegroom's) sister was sent with him (instead of his real wife). The man was unaware of it. Ali bin Abu Talib (may Allah be pleased with him) gave a judgment: The second girl will be entitled with dower [Mehr] because the man has had sexual intercourse with her. The man should not go near the first girl (his wife) until the second one has completed her prescribed waiting period [Idda]."

باب الرضاع :
Chapter: Suckling Milk

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قلت يا رسول الله انك لتتوق إلى نساء قريش ولا تخطب بنات عمك، قال:وهل عندك شئ، قلت ابنة عمك حمزة قال: انها ابنة اخي من الرضاعة يا علي، أما علمت ان الله عزوجل. قد حرم من

الرضاعة ما حرم من النسب في كتاب الله عزوجل.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib reported, "I asked the Prophet of Allah (peace be upon him), 'O Messenger of Allah (peace be upon him)! You are wishful of the Quraishi women; why don't you propose to your cousins (daughters of your uncle)?' The Prophet (peace be upon him) said, 'Do you have something (i.e. do you see any woman for this purpose)?' I said, 'the daughter of your uncle, Hamza (may Allah be pleased with him).' He said, 'Don't you know, Allah forbids milk-kinship as same what is forbidden through blood relations in the Quran."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في قول الله جل اسمه ((والوالدات يرضعن اولادهن حولين كاملين لمن أراد ان يتم الرضاعة)) ، قال: الرضاع سنتان فما كان من رضاع في الحولين حرم وما كان بعد الحولين فلا يحرم، قال الله تعالى وحمله وفصاله ثلاثون شهرا فالحمل ستة اشهر والرضاع حولان كاملان.

About the following command of Allah:

وَ الْوَالِدٰتُ يُرْضِعْنَ اَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ اَرَادَ اَنْ يُّتِمَّ الرَّضَاعَةَ (233:Al-baqarah)

Translation: And mothers should suckle their children for whole two years, for him who intends to complete the period of suckling…

Ali bin Abu Talib (may Allah be pleased with him) stated, "Suckling is for two years. If suckling happens within those two years, the relation would become forbidden; if it happens after full two years, the relation would not become unlawful (haram). Allah says:

وَ حَمْلُهٗ وَ فِصٰلُهٗ ثَلٰثُوْنَ شَهْرًا (15:Al-Ahqaf)'

Translation: And his bearing and weaning was thirty months,'

Thus (minimum) period of pregnancy is six months, whereas (maximum) suckling period is full two years."

سألت زيدا بن علي (ع م) عن المصة والمصتين قال: تحرم

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him) about sucking the breasts once or twice? He said, 'The woman becomes unlawful (unmarriageable).'

وسألته عليه السلام عن لبن الفحل، فقال يحرم

And I asked Imam Zaid bin Ali (may Allah be pleased with him) about laban al-fahl (milk of the sire). He said, "That man becomes unlawful (wet nurse's husband is considered the actual owner of her milk, therefore he becomes foster-father of the suckling baby-girl)."

، وسألته عليه السلام عن رجل تزوج صبية صغيرة فارضعتها امه، قال عليه السلام قد حرمت عليه وعليه نصف صداق الصبية ويرجع على امه ان كانت قد تعمدت الفساد .

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him), "If a man marries a minor girl and his (man's) mother breast feeds her?" He said, "That girl becomes unlawful (haram) for him. The man is responsible to pay half of the dower [Mehr] to that girl. He may receive the Mehr from his mother if she has intentionally vitiated the marriage contract."

وسألته عليه السلام عن الرجل يزني بأم امرأته، قال قد حرمت عليه،

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him) about the one who commits adultery with his mother-in-law? He said, "His wife has become unlawful (haram) for him."

، قال رسول الله صلى الله عليه وآله من نظر إلى فرج امرأة وابنتها لم يجد ريح الجنة، قلت فان قبلها لشهوة أو لمسها لشهوة، قال لا يحرم الا الغشيان .

Thereupon he narrated that the Prophet of Allah (peace be upon him) said, 'Whoever looks at the private parts of a woman or her daughter, will not get even the air of Heaven.' I asked, 'If he kisses or touches her with desire?' He said, 'she will not become unlawful (haram) for him without engaging in sexual intercourse.'

، وسألته عليه السلام عن الرجل يزني بامرأة ثم يتزوجها قال لا بأس به

I asked Imam Zaid bin Ali (may Allah be pleased with him), 'If a man commits illicit sex with some woman and afterwards marries the same woman?' He said, 'Nothing wrong in this marriage contract.'

وسألته عليه السلام عن الرجل يتزوج المرأة على خادم، قال لها خادم وسط، وسألته عليه السلام عن الرجلين يدعيان امرأة كل واحد منهما معه شاهدان يشهدان انها امرأته، قال الشهادة باطلة، قلت فان وقتت احدى الشهادتين وقتا قبل الشهادة الاخرى، قال هو أحق بهاوسألته عليه السلام عن الرجل وامرأته يختلفان في المهر، قال لها مهر مثلها من قومها

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him): If a man marries a woman by giving a servant-boy (as Mehr)? He said, 'The servant shall be of mediocre grade ' I asked Imam Zaid bin Ali (may Allah be pleased with him), 'if two men claim for one wife and each of them present two witnesses to support his claim?' He said, 'evidence is void.' I asked, 'if one of the testimonies tells the time prior to the time of the other?' He said, 'he has more right on the woman than the other.' I asked, 'If a dispute arises between a man and a woman on the issue of dower [Mehr]?' He said, 'the woman shall be entitled to the Mehr-Misal (similar or like dower) of the family (i.e. she will be entitled to the same amount of the Mehr that women of her age and appearance (usually) receive in her father's family).'

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في الرجل يخلو بامرأته ثم يطلقها، قال لها المهر إذا اجاف الباب وأسبل الستر.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that someone asked Ali bin Abu Talib (may Allah be pleased with him), "If a man meets his wife in privacy (after wedding) and then gives her divorce?" Ali bin Abu Talib (may Allah be pleased with him) said, "If he shuts the door or drops the curtain, the woman shall be entitled to receive Mehr."

كتاب الطلاق

The Book of Divorce

باب طلاق السنة:

Chapter: Sunnah Divorce

سألت زيدا بن علي (ع م) عن طلاق السنة قال: هو طلاقان طلاق تحل له وان لم تنكح زوجا غيره وطلاق لا تحل له حتى تنكح زوجا غيره اما التي تحل له فهو ان يطلقها واحدة وهي طاهرة من الجماع والحيض ثم يمهلها حتى تحيض ثلاثا فإذا حاضت ثلاثا فقد حل أجلها وهو أحق برجعتها ما لم تحض حيضة فإذا اغتسلت كان خاطبا من الخطاب فان عاد فتزوجها كانت معه على تطليقتين مستقبلتين،

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him) about the Sunnah divorce. He said, "They are of two kinds: In the first kind of divorce, the woman remains lawful for the husband (to re-marry) even if she does not make a marriage contract with someone else (other than her husband). The other kind of divorce, the woman shall not remain lawful (halal) for the husband until she marries somebody else. The divorce that still keeps woman lawful (halal) for a man is the one in which the man pronounces divorce only once without having sexual intercourse with her and (also) she has sought purity from the menstruation; then he waits till the woman experiences three menstrual periods. Her third menstrual period shall also complete her waiting period (Idda). Her husband has a right to take her back as wife (if they wish to do so) till she experiences her menstrual period. When she has taken purity bath, after the completion of her menstrual cycle, her husband can ask her to re-marry. If he re-marries her, there remain two more divorces to be pronounced for him.

واما الطلاق التي لا تحل له حتى تنكح زوجا غيره فهو ان يطلقها في كل طهر تطليقة وهو أحق برجعتها ما لم تقع التطليقة الثالثة فإذا طلقها التطليقة الثالثة لم تحل حتى تنكح زوجا غيره ويبقى عليها من عدتها حيضة .

The other kind of divorce (which makes the woman unlawful for the man till she marries someone else other than her husband) is the one in which the husband pronounces one divorce while the wife is in the state of cleanliness (not in menstrual period). The man has a right to reunite till the third divorce has been pronounced. Upon pronouncing the third divorce, the woman shall become unlawful for the man till she marries someone else. In such a situation, the woman's waiting period (Idda) shall be reduced to one menstrual period."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: طلاق الامة تطليقتان حرا كان زوجها أو عبدا وعدتها حيضتان حرا كان زوجها ام عبدا.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) stated, "The Divorce of the slave-girl when pronouncing divorce twice ; whether her husband is a free man or a slave. Her waiting period (Idda) is two menstrual periods; whether her husband is a free man or a slave."

قال أبو خالد رحمه الله تعالى وقال زيد بن علي (ع م) وتطلق الصغيرة التي لم تبلغ عند كل شهر وعدتها ثلاثة اشهر وتطليق المؤيسة للسنة عند كل شهر وعدتها ثلاثة أشهر. وسألته عليه السلام عن الاياس، قال إذا بلغت المرأة خمسين سنة فقد أيست.

Abu Khalid reported that Imam Zaid bin Ali (may Allah be pleased with him) said, "If one intends to divorce (in accordance with the Sunnah) a minor girl-who has not reached her puberty- one divorce shall be pronounced each month (three months). Her waiting period is three months. The Sunnah divorce to the menopause (a woman who becomes disappointed /ceases to experience menstruation) is one divorce each month(three months) and her waiting period is three months." I asked Imam Zaid bin Ali (may Allah be pleased with him) the limit of disappointment (from menstruation)? He said, "When a woman is 50 years old, she becomes disappointed from menstruation."

وسألته عليه السلام عن الحامل كيف تطلق للسنة، قال عند كل شهر وأجلها ان تضع حملها.

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him) as to how one can give a Sunnah divorce to a woman if she is pregnant? He said, " The divorce should be pronounced every month and her waiting period (Idda) ends when she gives birth to the child."

باب العدة:
Chapter: Idda (waiting period)

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: الرجل أحق برجعة امرأته ما لم تغتسل من آخر حيضة.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) stated, "Man has the right to take his wife back (and revoke the divorce) before she takes bath after her last menstrual period (of Idda)."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: أجل الحائل المتوفي عنها زوجها وهي حرة اربعة اشهر وعشر وان كانت حبلى فأجلها أخر الاجلين، وأجل الامة إذا توفي عنها زوجها نصف أجل الحرة شهران وخمسة ايام.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) said, "The waiting period (idda) for a free, non-pregnant widowed, is four months and ten days. If she is pregnant, her waiting period (idda) is the end of both periods (i.e. death and pregnancy). The Idda of a slave-woman when widowed is two months and five days which makes half of the free woman."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) عن رجل طلق امرأته وهي حامل فتلد من تطليقتها تلك قال: قد حل أجلها وان كان في بطنها ولدان فولدت احدهما فهو أحق برجعتها ما لم تلد الثاني.

Imam Ali (may Allah be pleased with him) said " If a man divorces his pregnant wife and thereupon, after divorce, she gives birth to the child; Ali bin Abu Talib (may Allah be pleased with him) said, "She completes her idda at the birth of the child. If she has two babies in her womb and has given birth to the first one; the man has the right to take back her as wife unless she delivers the second baby."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) المطلقة واحدة وثنتين وثلاثا لا تخرج من بيتها ليلا ولا نهارا حتى يحل أجلها والمتوفي عنها زوجا تخرج بالنهار ولا تبيت في غير بيتها ليلا ولا تقرب كل واحدة منهما زينة ولا طيبا الا ان يكون طلقها تطليقة أو تطليقتين فلا بأس ان تطيب وتزين.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) said, "The woman who has been divorced for once, twice or three times, should not leave her house; neither at night nor during day time till she completes her Idda time period. The woman in Idda whose husband has died can go out of her house during the day time; she is not allowed to stay overnight at any other place except her house. Although , a woman who is observing the Idda either after divorce or following her husband's death is allowed neither to go near adornment nor to apply fragrance. But if her husband has divorced her once or twice, there is no harm in scent or adornment."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان رجلا أتاه فقال: يا امير المؤمنين كان لي زوجة فطال صحبتها ولم تلد فطلقتها ولم تكن تحيض فاعتدت بالشهور وكانت ترى انها من القواعد فتزوجت زوجا فمكثت عنده ثلاثين شهرا فحاضت فأرسل إليها والى زوجها فسألهما عن ذلك فأخبرته انها اعتدت بالشهور من غير حيض، فقال للآخر لا شئ بينك وبينها ولها المهر بدخولك بها " وقال للاول هي امرأتك ولا تقربها حتى تنقضي عدتها من هذا الاخير، قالت فبم أعتديا أمير المؤمنين، قال بالحيض، قال فهلكت المرأة قبل ان تنقضي عدتها فورثها الزوج الاول ولم يرثها الاخير.

Narrate Imam Zaid bin Ali (may Allah be pleased with him), "A man came to Ali bin Abu Talib (may Allah be pleased with him) and said, 'O Leader of the Faithful! I had a wife, she did not give birth to a child and I divorced her. She did not menstruate. She completed her idda on account of months. She considered herself an aged lady. Afterwards she married a man and spent thirty months (two and half years) with him. She started menstruating.' Ali bin Abu Talib (may Allah be pleased with him) called for that woman and her (second) husband and asked them regarding the matter. The woman told him that she had completed her waiting period (Idda) on account of months without menstrual periods. Ali bin Abu Talib (may Allah be pleased with him) said to her second husband, 'You do not have anything (any marriage contract) with this woman. The woman will be entitled to receive Mehr on account that you have had sexual intercourse with her. He then said addressing her second husband, 'She is your wife but you have no right to go near her (for sexual intercourse) till she completes her waiting period of the second husband.' The woman said, 'O Leader of the Faithful! How should I observe my waiting-period (Idda)?' Ali bin Abu Talib (may Allah be pleased with him) said, 'On account of menstrual periods.' Afterwards the woman died before completing her Idda and her first husband was made her heir and not the second husband."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: الاقراء الحيض .

Ali bin Abu Talib (may Allah be pleased with him) said, "The Arabic word 'الاقراء' means menstruation."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان رجلا تزوج امرأة في عدة من زوج كان لها ففرق بينها وبين زوجها الاخير وقضى عليه بمهرها للوطئ وجعل عليها عدة منهما جميعا .

Narrated Imam Zaid bin Ali (may Allah be pleased with him); "A man married a woman in her idda of the first husband. Ali bin Abu Talib (may Allah be pleased with him) made the woman and her husband separated from each other and ruled on the second husband to pay the dower (Mehr) for the woman for consummating her. He also gave a judgment for the woman to observe the two waiting periods (of both the husbands) simultaneously."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه جعل للمطلقة ثلاثا السكنى والنفقة.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) fixed maintenance and residence (as an obligation on the divorcing husband) for the woman who had been divorced three times.

باب الطلاق البائن:

Chapter: Talaq- Baa'in (irrevocable divorce)

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان رجلا من قريش طلق امرأته مائة تطليقة فأخبر بذلك النبي صلى الله عليه وآله فقال بانت منه بثلاث وسبع وتسعون معصية في عنقه.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) reported, "A Quraishi man pronounced the divorce on his wife a hundred times. The Prophet of Allah (peace be upon him) was informed about it and he said, 'She is divorced irrevocably from him by three pronouncements, and the remaining ninety-seven are a sin on the husband's neck.' "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لعن رسول الله صلى الله عليه وآله المحلل والمحلل له.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) reported: The Prophet of Allah (peace be upon him) has cursed the Mualil ((the person who marries a woman so she will halal for her previous husband whom divorced her three times)) and the Mulalal ((the husband)).

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في الخلية والبرية والبتلة والبتة والبائن والحرام نوقفه فنقول ما نويت فان قال نويت واحدة كانت واحدة بائنا وهي أملك بنفسها، وان قال نويت ثلاثا كانت حراما حتى تنكح زوجا غيره ولا تحل للاول حتى تدخل بالثاني ويذوق من عسيلتها وتذوق من عسيلته.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) reported: If a husband pronounces these Arabic words خلية،برية،بتلة، بتة،بائن to his wife, we will still wait to declare her unlawful (for her husband) till we know his real intentions (behind the utterance of these words). If he (the husband) says, 'my intention was of one (divorce); one Baa'ina divorce will be established and the woman will become her own boss. If the husband says, 'I intended for a triple divorce'; the woman shall become unlawful (haram) for the husband. She will not be lawful for her first husband (to remarry him) unless she marries someone else and he (the second) husband has a sexual intercourse with her and he has tasted her pleasure and she has tasted his pleasure.

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في الرجل يقول لامرأته اعتدي، قال ان كان لم يدخل بها بانت لانها لا عدة عليها وان كان قد دخل بها فهي واحدة يملك بها الرجعة.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) said, "If husband says to his wife: 'you observe the idda' and he has not had sexual intercourse with her, she will become baa'ina because she had no Idda to observe. If he has had sexual intercourse with her, this shall be (considered) one divorce. The husband (however) is free to take back her as wife."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: ثلاث لا لعب فيهن النكاح والطلاق والعتاق.

Ali bin Abu Talib (may Allah be pleased with him) said, " Three things are taken seriously : Nikah, divorce and manumission of a slave."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: طلاق السكران جائز .

Ali bin Abu Talib (may Allah be pleased with him) said, "The divorce given by a drunk man is established."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله رفع القلم عن ثلاثة النائم حتى يستيقظ وعن المجنون حتى يفيق وعن الصبي حتى يبلغ.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) reported the Prophet of Allah (peace be upon him) as saying: The pen has been deferred from three people (from writing sins): The sleeping person until he wakes up, the insane until he recovers the ailment and from the minor until he attains puberty.

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: إذا بلغ الغلام اثنتي عشرة سنة جرى عليه وله فيما بينه وبين الله تعالى، فإذا طلعت العانة وجبت عليه الحدود.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) said, "When a boy reaches 12 years then he is obligated about his actions with Allah . When the pubic hair grow , Hudood punishment shall become obligatory upon him."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في الرجل يطلق امرأته تطليقة أو تطليقتين فيتزوج بها زوج غيره ويدخل بها ثم تعود إلى الاول، قال تكون معه على ما بقي من الطلاق لا يهدم النكاح الثاني الواحدة والثنتين ويهدم الثلاث.

Imam Zaid bin Ali (may Allah be pleased with him) narrated, "If a person divorces his wife once or twice and then she marries a second husband who enters upon her (has sexual intercourse) and then returns to her previous husband (after divorce or death of the second husband); Ali bin Abu Talib (may Allah be pleased with him) said : the woman shall live with the first husband on the count of the number of remaining divorces. Second Nikah does not terminate the divorce pronounced once or twice; it does remove the triple-divorce."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله لا طلاق ولا عتاق الا ما ملكت عقدته.

Ali bin Abu Talib (may Allah be pleased with him) reported the Prophet of Allah (peace be upon him) as saying, "There is neither divorce nor manumission except for the knot you own."

سألت زيدا ابن علي (ع م) عن رجل قال: يوم أتزوج فلانة فهي طالق، قال اكرهه وليست بحرام. وسألته عليه السلام عن طلاق المكره قال: لا ينفذ .

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him) about the man who vows like this; 'The day I marry such and such woman, she is divorced from me.' He replied, 'I consider it disliked and that woman would not be rendered unlawful (for the husband).' Then again I asked him, 'If someone is forced to give divorce?' He said "It is not valid "

حدثني أبي عن أبيه عن علي (ع م) انه قال: ثلاث خطأهن وعمدهن وهزلهن وجدهن سواء الطلاق والعتاق والنكاح.

Ali bin Abu Talib (may Allah be pleased with him) said, "Three things are valid whether undertaken by intention , mistake, jest , or seriously ; divorce, manumission and marriage."

وسألته عليه السلام عن الطلاق بالفارسية والقبطية قال: الطلاق بكل لسان. وسألته عن الرجل يطلق في نفسه ولا يتكلم بلسانه قال: لا تطلق وسألتهعليه السلام عن الرجل ان قال لامرأته انت طالق ان شاء الله، أو قال لعبده انت حر ان شاء الله، قال لا تطلق امرأته ولا يعتق عبده، قال وسألته عليه السلام عن الرجل قال لامرأته انت طالق وطالق وطالق قال ان كان دخل بها فثلاث وان لم يدخل بها فواحدة وان قال انت طالق ثلاثا فهي ثلاث تطليقات دخل بها ام لم يدخل.

I asked Imam Zaid bin Ali (may Allah be pleased with him) about pronouncing divorce in the Persian or Coptic languages? He said, "Divorce will be established in any language." I asked, "If someone pronounces divorce in his heart and does not utter words?" He said, "Divorce will not take place." I asked, "If husband says to his wife, 'you are divorced if Allah Wills', or he says to his slave, 'you are free if Allah Wills?' " He said, "Neither will his wife be divorced nor his slave be manumitted." I asked him, "If a man says to his wife: 'thou are divorced, thou are divorced, thou are divorced?' He said, "If he has had sexual intercourse with her, three divorces will be established. If he has not had sexual intercourse with her, only one divorce will occur. If he says, 'You are divorced thrice ', whether he has had sexual intercourse with her or not, three divorces will be established."

باب الخلع:

Chapter: Khula (a form of divorce initiated by wife)

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) إذا قبل الرجل من امرأته فدية فقد بانت منه بتطليقة

Ali bin Abu Talib (may Allah be pleased with him) said, "When a man accepts fidyah (compensation) from his wife, she becomes **baa'ina** with one divorce."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) المختلعة لها السكنى ولا نفقة لها ويلحقها الطلاق ما دامت في العدة .

Ali bin Abu Talib (may Allah be pleased with him) said, "The woman seeking khula shall be entitled with residence and not with maintenance; divorce will be in effect while she is in her idda."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في الرجل يطلق امرأته طلاقا بائنا قال: ليس له ان يتزوج اختها حتى ينقضي أجلها وفي الرجل يكون له اربع نسوة فيطلق احداهن طلاقا بائنا، قال ليس له ان يتزوج خامسة حتى تنقضي عدة المطلقة منهن.

In reply to the question, "If a man gives one irrevocable divorce (Talaq-e-baa'in) to his wife?" Ali bin Abu Talib (may Allah be pleased with him) said, "He cannot marry her sister till she (the divorced woman) has completed her Idda (waiting period)." And, "If a person who has four wives, gives one irrevocable divorce to one of them?" He said, "He cannot contract marriage with fifth one till the divorced wife completes her idda."

باب العنين والمفقود:

Chapter: An impotent or lost husband

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان امرأة فقد زوجها وتزوجت زوجا غيره ثم جاء الاول، فقال علي عليه السلام نكاح الاخير فاسد ولها المهر بما استحل من فرجها وردها إلى الاول، وقال لاتقربها حتى تنقضي عدتها من الاخير.

A woman's husband went missing. She contracted marriage with a second husband. The first husband returned back. Ali bin Abu Talib (may Allah be pleased with him) said, "The marriage contract of the second husband is void. The woman is entitled to receive dower (Mehr) because the second husband has had copulated with her." The woman was declared wife of the first husband. He (Ali b Abu Talib) said to the first husband, 'do not go near your wife till she completes her Idda (waiting period) of the second husband.' "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كان يؤجل العنين سنة فان وصل و الا فرق بينهما.

Ali bin Abu Talib (may Allah be pleased with him) used to assign an impotent husband with the time limit of one year (for treatment). If he was able to consummate, well and good, otherwise they would be separated.

باب الامة يتزوجها الرجل على انها حرة:

Chapter: About the slave-girl with whom a man marries on condition that she is free

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان امة ابقت إلى اليمن فتزوجها رجل فأولدها اولادا ثم ان سيدها اعترفها بالبينة العادلة، فقال يأخذها سيدها واولادها احرار وعلى ابيهم قيمتهم على قدر اسنانهم صغار فصغار وكبار فكبار ويرجع على الذي غره فيها.

A slave girl ran to Yemen and a man married her. She had borne him children. Her master recognized her by presenting just evidence. Ali bin Abu Talib (may Allah be pleased with him) said, "Her master can take her back and her offspring is free. Their father is liable to pay their price according to their age; lesser amount for the younger ones and more for the elders; father can receive this amount from the one who betrayed him in this regard."

باب الخيار:

Chapter: The Option to Revoke (Al-Khiyar)

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: إذا خيرها فاختارت زوجها فلا شئ وان اختارت نفسها فواحدة بائن وإذا قال لها امرك اليك فالقضاء ما قضت ما لم تتكلم وان قامت من مجلسها قبل ان تختار فلا خيار لها.

Ali bin Abu Talib (may Allah be pleased with him) said, "If a husband confers upon his wife with the right to revoke and she accepts her husband, nothing shall happen. If she takes herself instead, one irrevocable divorce will be established. And if the husband says to his wife, 'your case is entrusted to you'; what she determines shall be (considered) a decision. As long as she does not speak and leaves the gathering before using her option; she ceases to have any option to revoke."

باب الظهار

Chapter: Zihar (Muslim law Definition of Zihar:an insult proffered by a husband upon his wife which likens the wife to some prohibited female relation of his, and exposes the husband to divorce.')

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في الرجل يظاهر من امرأته فعليه الكفارة كما قال الله تعالى ((عتق رقبة مؤمنة كانت أو كافرة))

Ali bin Abu Talib (may Allah be pleased with him) said, "The husband who declares Zihar against his wife, needs to expiate as Allah has said: freeing one neck (of a slave), be it of a righteous or of an infidel."

وقال في القتل خطأ لا يجوز الا رقبة مؤمنة فان لم يجد فصيام شهرين متتابعين وان لم يستطع فاطعام ستين مسكينا في الظهار ولا يجزئه ذلك في القتل.

Ali bin Abu Talib (may Allah be pleased with him) said about the murder by mistake, "Only (freeing) a believer slave is permissible (as atonement of the murder by mistake). If he finds this beyond his means; he must fast for two consecutive months. If he still finds this (fasting for two months) beyond his strength; he must feed sixty poor as expiation of Zihar, and this expiation is not permissible for the murder (by mistake)."

سألت زيدا بن علي (ع م) عن الرجل يظاهر من امته فقال لا شئ عليه. وسألته عليه السلام عن المرأة تظاهر من زوجها فقال لا شئ عليها. وسألته عليه السلام عن الرجل يظاهر من اربع نسوة، فقال اربع كفارات في كلمة قال ذلك أو في اربع كلمات وان ظاهر من امرأته مرارا فان كان ذلك في مجلس واحد فكفارة واحدة وان كان ذلك في مجالس شتى ففي كل مجلس كفارة.

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him), "If a man declares Zihar against his slave-woman?" He said, "Nothing is due on him." I asked him, "If a woman declares Zihar against her husband?" He said, "No penalty is imposed on her either." I asked him, "If a man does Zihar against his four wives?" He said, "There are four penalties for one declaration", or he said (the transmitter is not sure) "There are four penalties for four declarations." (I asked), "If he declares Zihar against his wife for several times?" (He replied), "If he pronounces all those Zihars in one sitting; he has one penalty due. If he makes such declarations in several sittings; he has one penalty due for each pronouncement."

باب الايلاء:

Chapter: Eela (an oath taken by a husband in Allah's name to refrain from having sex with his wife.)

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: الايلاء هو القسم وهو الحلف وإذا حلف الرجل لا يقرب امرأته اربعة أشهر أو اكثر من ذلك فهو مول وان كان دون الاربعة الاشهر فليس بمول.

Ali bin Abu Talib (may Allah be pleased with him) said, "Eela is an oath taken by a husband to not to go near his wife (to copulate) for four or more months. Such an oath taker (husband) shall be the one who has done Elal. If he takes oath (for the same purpose) for less than four months; Eela is not done ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كان يوقف المولى بعد الاربعة الاشهر فيقول اما ان تفي واما ان تعزم الطلاق فان عزم الطلاق كانت تطليقة بائنة.

Ali bin Abu Talib (may Allah be pleased with him) used to stop the husband (who had taken an oath of Eela) after four months had passed and ask him whether he wanted to take her back or had he determined on firm grounds to divorce her. If he had intended firmly to divorce her; one irrevocable divorce would take place.

باب اللعان:

Chapter: Li'aan (Oath of condemnation)

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في الرجل تأتي امرأته بولد فينفيه قال: يلاعن الإمام بينهما يبدأ بالرجل فيشهد اربع شهادات بالله انه لمن الصادقين والخامسة ان لعنة الله عليه ان كان من الكاذبين ثم تشهد المرأة اربع شهادات بالله انه لمن الكاذبين والخامسة ان غضب الله عليها ان كان من الصادقين فإذا فعلا ذلك فرق الإمام بينهما ولم يجتمعا أبدا وألحق الولد بامه فجعل امه عصبته وجعل عاقلته على قوم امه.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) reported, "If a woman gives birth to a child but her husband denies paternity, the ruler should ask them to Mutually Imprecate. He should start it from the husband, who should bear witness four times by Allah that he is telling the truth and his fifth (oath) should be that he solemnly invoke curse of Allah on himself if he is a liar . After this, the woman should bear witness four times (with an oath) by Allah that the man is a lair ; and the fifth (oath) should be that she solemnly invites the wrath of Allah on herself if he is of the truthful. When both have done so, the judge should separate them. They will never be reunited (as husband and wife) in their life again. The minor should be handed over to the mother and be attributed to her and someone of the mother's family should be appointed as guardian of the minor."

كتاب الحدود

Book of Hudood (Limits and Punishments set by Allah)

باب حد الزاني:

Chapter: Hud al-Zani (Limits and Punishments set by Allah for a fornicator/adulterer)

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان رجلا من أسلم جاء إلى النبي صلى الله عليه وآله فشهد على نفسه الزنا فرده النبي صلى الله عليه وآله اربع مرات فلما جاءه الخامسة قال النبي صلى الله عليه وآله أتدري ما الزنا، قال نعم أتيتها حراما حتى غاب ذاك مني في ذاك منها كما يغيب المرود في المكحلة والرشاء في البئر فأمر النبي صلى الله عليه وآله برجمه فرجم فلما أذلقته الحجارة فر فلقيه رجل بلحي جمل فرجمه فقتله، فقال النبي صلى الله عليه وآله الا تركتموه، ثم صلى عليه، فقال له رجل يارسول الله رجمته ثم تصلي عليه، فقال له النبي صلى الله عليه وآله ان الرجم يطهر ذنوبه ويكفرها كما يطهر أحدكم ثوبه من دنسه والذي نفسي بيده انه الساعة لفي أنهار الجنة يتخضخض فيها.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) reported, "A man from the tribe of Aslam approached the Prophet of Allah (peace be upon him) and confessed that he had committed adultery. The Prophet of Allah (peace be upon him) turned down his four witnesses for four times. When he came to the Prophet of Allah (peace be upon him) for the fifth time; the Prophet (peace be upon him) asked him, 'Do you know what is adultery?' He said, 'Yes, I committed adultery with her in a way that certain part of my body disappeared in her such and such body part, just like the needle (the applicator) disappears into the kohl pot or rope vanishes in the well." Then the Prophet of Allah (peace be upon him) ordered that he be stoned to death. He was then stoned but when stoning made him uncomfortable, he ran off. A man found him at the place of Lehi Jammal and killed him with stones. The Prophet of Allah (peace be upon him) said to that man, 'Why didn't you

let him go?' Then the Prophet of Allah (peace be upon him) offered funeral prayer for him. A man asked, 'O Prophet of Allah (peace be upon him)! You ordered stoning for him and then also offered funeral prayer for him?" Thereupon the Prophet of Allah (peace be upon him) said, "Without doubt, stoning removes and obliterates sins like any of you washes the impurities of his clothing. By Him in Whose Hands my soul is! Right now, the man is having a joyful bath in the streams of the Heaven."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان امرأة أتته فاعترفت بالزنا فردها حتى فعلت ذلك اربع مرات ثم حبسها حتى وضعت حملها فلما وضعت لم يرجمها حتى وجد من يكفل ولدها ثم أمر بها فجلدت ثم حفر لها بئرا إلى ثديها ثم رجم ثم أمر الناس ان يرجموا ثم قال ايما حد أقامه الإمام باقرار رجم الإمام ثم رجم الناس وايما حد أقامه الإمام بشهود رجم الشهود ثم يرجم الإمام ثم يرجم المسلمون ثم قال جلدتها بكتاب الله ورجمتها بسنة رسول الله صلى الله عليه وآله.

Imam Zaid bin Ali (may Allah be pleased with him) narrated, "A woman came to Ali bin Abu Talib (may Allah be pleased with him) and confessed that she had committed illicit sex. He (Ali b Abu Talib) sent her back, insomuch that she repeated her confession for four times. Afterwards, Ali bin Abu Talib (may Allah be pleased with him) imprisoned her till the child was born. She was not stoned even after the birth of the child took place until they found a man who was ready to adopt the child. Later, she was ordered to be lashed. Afterwards, a ditch was dug in the ground to her chest level. She was then stoned (by Ali b Abu Talib) and people were ordered to throw stones at her. Then Ali bin Abu Talib (may Allah be pleased with him) said, 'If ruler stipulates Hud punishment after the confession of the crime (by the adulterer), he himself first should cast the stone at the adulterer and afterward let the people do the same. If the ruler imposes Hud on the basis of evidence, the execution of stoning should be initiated by the witness and then by the ruler, then other Muslims should follow them.' After this, Ali bin Abu Talib (may Allah be pleased with him) said, 'I flogged her with lashes while following the Quran and stoned her by following the Sunnah of the Prophet (peace be upon him).' "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله الثيب بالثيب جلد مائة والرجم والبكر بالبكر جلد مائة والحبس سنة .

Ali bin Abu Talib (may Allah be pleased with him) reported, "If a married man commits adultery with a married woman, he be flogged with hundred lashes and then (the punishment of) stoning to death (will be inflicted). If an unmarried man commits fornication with an unmarried woman, he be lashed for hundred times and imprisoned for one year."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: حد العبد نصف حد الحر.

Ali bin Abu Talib (may Allah be pleased with him) said, "The punishment (Hud) of a slave is half that of a free man."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لما كان في ولاية عمر أتي بامرأة حامل فسألها عمر فاعترفت بالفجور فأمر بها عمر ان ترجم فلقيها علي بن أبي طالب (ع م) فقال ما بال هذه، فقالوا أمر بها عمر ان ترجم فردها علي (ع م) فقال أمرت بها ان ترجم، فقال نعم اعترفت عندي بالفجور، فقال علي (ع م) هذا سلطانك عليها فما سلطانك على ما في بطنها، قال ما

علمت انها حبلى، قال امير المؤمنين عليه السلام ان لم تعلم فاستبر رحمها، ثم قال عليه السلام فلعلك انتهرتها أو اخفتها، قال قد كان ذلك، فقال أو ما سمعت رسول الله صلى الله عليه وآله يقول لاحد على معترف بعد بلاء انه من قيدت أو حبست أو تهددت فلا اقرار له، قال فخلى عمر سبيلها ثم قال عجزت النساء ان تلد مثل علي بن أبي طالب، لولا علي لهلك عمر.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) reported, "During the Caliphate of Umar bin Al-Khattab (may Allah be pleased with him), a pregnant woman was brought to the Caliph. On being questioned by Umar bin Khattab (may Allah be pleased with him), the woman confessed that she had been guilty of illicit sex (Zina). Umar bin Khatab (may Allah be pleased with him) ordered her to be stoned to death. Ali bin Abu Talib (may Allah be pleased with him) came across the woman and asked, 'What is the matter with this woman?' People told him that Umar bin Khattab had passed orders of stoning her to death. Ali bin Abu Talib (may Allah be pleased with him) brought that woman back to Umar bin Khattab (may Allah be pleased with him) and said, 'have you passed orders to stone her to death?' Umar bin Khattab (may Allah be pleased with him) said, 'Yes, she confessed her guilt of adultery in front of me.' Ali bin Abu Talib (may Allah be pleased with him) said, 'you may rule on this woman (i.e. your order is applicable to her) but you have no authority over her child.' Umar bin Khattab (may Allah be pleased with him) said, 'I did not know she was pregnant.' Ali bin Abu Talib (may Allah be pleased with him) said, 'If you could not perceive (the pregnancy) you should have confirmed her womb being free of fetus.' Afterwards, Ali bin Abu Talib (may Allah be pleased with him) enquired, 'perhaps you have scolded and frightened her?' Umar bin Khattab (may Allah be pleased with him) said, 'yes, it happened.' Ali bin Abu Talib (may Allah be pleased with him) said, 'have you not heard the Prophet of Allah (peace be upon him) saying this: "No hud is liable for the one who has been compelled by external pressure or coercion to confess the crime. For sure, the confession is not acceptable of the one whom you have imprisoned or sent to jail or threatened." Umar bin Khattab (may Allah be pleased with him) acquitted the woman and said: "Women are incapable of giving birth to a man like Ali: If Ali had not been there, Umar would have been ruined."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان رجلا زنى بجارية من الخمس فلم يحده علي (ع م) وقال له فيها نصيب.

A man had an illicit sex with a captive girl who was of the one-fifth of the war booty share. Ali bin Abu Talib (may Allah be pleased with him) did not stipulate hud punishment on him and said, "The man has a share in the captive-girl."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في عبد عتق نصفه زنى فجلده علي (ع م) خمسا وسبعين جلدة.

A slave committed fornication while his half a share had been freed. Ali bin Abu Talib (may Allah be pleased with him) flogged him by seventy-five lashes.

باب حد القاذف:

Chapter: Prescribed Punishment (Hudd) for the False Accuser [Qazif]

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: يجلد القاذف وعليه ثيابه وينتزع عنه الحشو والجلد.

Ali bin Abu Talib (may Allah be pleased with him) said, "The false accuser (Qazif) shall be lashed while his garments are still on his body; coat and fur should be removed (from his body)."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كان (يعزز) في التعريض.

Ali bin Abu Talib (may Allah be pleased with him) used to lay down discretionary punishment (Tazir) on the one who would accuse someone by indirect implications.

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه أتته امرأة فقالت يا امير المؤمنين ان زوجي وقع على وليدتي، فقال عليه السلام ان تكوني صادقة رجمناه وان تكوني كاذبة جلدناك، قال ثم اقيمت الصلاة فذهبت.

A woman came to Ali bin Abu Talib (may Allah be pleased with him) and said, "O Leader of the Faithful! My husband has had illicit sex with my daughter." Ali bin Abu Talib (my Allah be pleased with him) said, "If you are speaking the truth, we will stone your husband to death. If you are telling a lie, we will flog you with lashes." Thereupon, people stood up to offer (congregational) prayer and the woman ran away.

باب حد اللوطى:

Chapter: Prescribed Punishment (Hud) for Sodomy

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في الذكرين ينكح أحدهما الآخران حدهما حد الزاني ان كانا احصنا رجما وان كانا لم يحصنا جلدا.

Ali bin Abu Talib (may Allah be pleased with him) said about that two male-persons either of whom commits homosexuality with the other, "Beyond doubt, their prescribed punishment (Hud) is the punishment of an adulterer. If they are Muhsan (protected), they are to be stoned to death; if they are not Muhsan (protected), they be lashed."

باب الحد في شرب الخمر:

Chapter: Prescribed Punishment (Hud) for drinking alcohol

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه قال من مات في حد الزنا والقذف فلا دية له كتاب الله قتله ومن مات في حد الخمر فديته من بيت مال المسلمين فانه شئ رأيناه .

Imam Zaid bin Ali (may Allah be pleased with him) reported Ali bin Abu Talib (may Allah be pleased with him) as saying, "No blood-money (Diyat) is to be paid in case one dies while receiving punishment of fornication or of false accusation; he is killed by the Book of Allah. If one dies during the punishment of alcohol drinking, his blood-money shall be paid from the public treasury (Bait-ul-Maal). This is a kind of prescribed Hud we have witnessed ourselves."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كان يجلد في شرب الخمر في المسكر من النبيذ اربعين جلدة.

Ali bin Abu Talib (may Allah be pleased with him) used to flog the one in intoxication of alcohol or of nabeez by forty lashes.

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: ما اسكر كثيره فقليله حرام .

Ali bin Abu Talib (may Allah be pleased with him) said, "Whatever intoxicates in a greater quantity is also unlawful (haram) in its smaller quantity."

باب حد السارق:
Chapter: Prescribed Punishment [Hud] for a thief

زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا تقبل شهادة النساء في الحدود والقصاص .

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) said, "Women's testimony should not be accepted in Hud and Qisas (retaliation)."

وكان لا يقبل شهادة على شهادة في حد ولا قصاص.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) would not accept witness testimony on witness testimony for Hud and Qisas.

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لاقطع في أقل من عشرة دراهم.

Ali bin Abu Talib (may Allah be pleased with him) said, "No hand shall be cut off for (a minimum) theft (value) of less than ten Dirham."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا قطع على خائن ولا مختلس ولا في ثمر ولا كثر ولا قطع في صيد ولا ريش ولا قطع في عام سنة ولا قطع على سارق من بيت مال المسلمين فان له فيه نصيبا.

Ali bin Abu Talib (may Allah be pleased with him) said, " the hand of the traitor or the embezzle shall not be cut-off. Neither shall we cut the hand of the one who steals fruits from trees or steals a hunting game or birds. No hand of the one shall be cut off who would steal things during famine or something from the public treasury (Bait-ul-maal); because he (the thief) too has his share in the public treasury."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان رجلا أتاه فقال يا امير المؤمنين ان عبدي سرق متاعي، فقال عليه السلام مالك سرق بعضه بعضا.

A man came to Ali bin Abu Talib (may Allah be pleased with him) said, "O Leader of the Faithful! My slave has stolen my property." Ali bin Abu Talib (may Allah be pleased with him) said, "Your one property has stolen your other property."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كان يقطع يمين السارق فان عاد فسرق قطع رجله اليسرى فان عاد فسرق استودعه السجن وقال اني لاستحي من الله تعالى ان اتركه ليس له شئ يأكل به ولا يشرب ولا يستنجي به إذا أراد ان يصلي.

Ali bin Abu Talib (may Allah be pleased with him) used to cut-off the right hand of the thief. If he would steal again, his right foot would be cut off. If he would steal yet again, he (Ali bin Abu Talib) would send

him to jail and said, “I feel ashamed of Allah that I should leave him in a state that he has nothing to eat or drink with or to offer prayer or to wash his private parts.”

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان شاهدين شهدا عند علي عليه السلام على رجل انه سرق سرقة فقطع يده، ثم جاء بآخر فقالا يا أمير المؤمنين غلطنا هذا الذي سرق والاول برئ، فقال عليه السلام عليكما دية الاول ولا اصدقكما على هذا الآخر ولو اعلم انكما تعمدتما في قطع يده لقطعت ايديكما.

Narrated Imam Zaid bin Ali (may Allah be pleased with him), “Two men came to Ali bin Abu Talib (may Allah be pleased with him) and witnessed against a man that he had committed theft. Ali bin Abu Talib (may Allah be pleased with him) passed orders to cut off his hand (on the basis of their testimony). After that, they came again with another man and said, ‘O Leader of the Faithful! We were mistaken; this man (actually) has committed theft and the first one was innocent.’ Ali bin Abu Talib (may Allah be pleased with him) said, ‘You are liable to pay ransom (diyat) to the first one. If I had known that you had deliberately made his hand cut, I would have cut-off the hands of both of you.’ ”

باب حد الساحر والزنديق

Chapter: Prescribed Punishment (hud) for Saher (Magician) and (Zindiq) heterodoxy

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال. حد الساحر القتل.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Ali bin Abu Talib (may Allah be pleased with him) said "The prescribed punishment for ((SAHER)) magician is execution . "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه حرق زنادقة من السواد بالنار.

Imam Zaid bin Ali (peace be upon him) said that Imam Ali bin Abi-Talib " Executed heretics from Al-Sawad by burning ."

حدثني زيد بن علي عن أبيه عن علي (ع م) انه قال: من شتم نبيا قتلناه ومن زنا من أهل الذمة بامرأة مسلمة قتلناه فانما اعطيناهم الذمة على ان لا يشتموا نبينا ولا ينكحوا نساءنا.

Imam Ali bin Abu Talib (may Allah be pleased with him) said " Whoever insults our Prophet ((peace be upon Him and His Household)) will be executed , and if a Dhimmie ((non-Muslim person , living in an Islamic state who must pay special taxes and whose right to practice his religion , subjected to strict control under Islamic law)) committed adultery with a Muslim woman will be executed because we gave

them DHIMMAH " protection " on condition that they do not insult our Prophet (pbuh) nor have Nikah with Muslim woman ."

باب الديات:

Chapter : Diyyah "blood money", compensation of life loss

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه قال: في النفس في قتل الخطأ من الورق عشرة آلاف درهم ومن الذهب الف مثقال ومن الابل مائة بعير ربع جذاع وربع حقاق وربع بنات لبون وربع بنات مخاض ومن الغنم الفا شاة ومن البقر مائتا بقرة ومن الحلل مائتا حلة يمانية وفي شبه العمد من الورق اثنا عشر الف درهم الف ومن الذهب الف مثقال ومائتا مثقال ومن الابل مائة بعير ثلاثة وثلثون جذعة وثلاثة وثلاثون حقة واربع وثلثون ما بين ثنية إلى بازل عامها كلها خليفة ومن الغنم الفا شاة واربعمائة شاة ومن البقر مائتا بقرة واربعون بقرة ومن الحلل مائتا حلة واربعون حلة يمانية.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " The compensation of a manslaughter is ten thousand Dirham , or one thousand Mithqal of gold, or one hundred camels 25 Jaz,a'a 25 Huqah 25 Bint Laboon 25 makhadh , or two thousand goats , or two hundred cows , and in Hulal " a collection of high quality cloths " two hundred Yemeni Hulal , ;although in sub-intentioned murder the compensation is 12 thousands Dirhham , or 1200 Mithqal of gold , or one hundred camels which involves thirty three Jaza'a , thirty three Huqa , and thirty four *Bazel and Thania (Bazel is nine years old l, Thanis is two years old) all shall be between , in goats 2400 , in cows 240 cows , and in Hulal 240 Hula ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: العمد قتل السيف والحديد وشبه العمد قتل الحجر والعصا والخطأ ما اراد القاتل غيره فأخطأه فقتله.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " The Intentioned homicide is by sword and iron; and sub-intentioned homicide is by stone and stick ; in addition , manslaughter is killing a person without malice aforethought that he missed what he wanted and committed the murder."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: في النفس الدية ارباع ربع جذاع وربع حقاق وربع بنات لبون وربع بنات مخاض وفي اللسان إذا استؤصل مثل الدية ارباعا وفي الانف إذا استؤصل أو قطع مارنه الدية ارباعا ربع جذاع وربع حقاق وربع بنات لبون وربع بنات مخاض وفي الذكر إذا استؤصل الدية ارباعا وفي الحشفة الدية ارباعا وفي العين نصف الدية وفي الاذن نصف الدية وفي اليد نصف الدية وفي الرجل نصف الدية وفي احدى الانثيين نصف الدية وفي احد الشفتين نصف الدية وفي المأمومة ثلث الدية وفي الجائفة ثلث الدية وفي المنقلة خمس عشرة من الابل وفي الهاشمة عشر من الابل وفي الموضحة خمس من الابل وفي الاسنان في كل سن خمس من الابل وفي الاصابع في كل اصبع عشر من الابل كل ذلك على العاقلة وما كان دون السن في الموضحة فلا تعقله العاقلة.

Imam Zaid bin Ali (may Allah be pleased with them) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " The Diyyah , compensation of life lose ,is four quarters (of camels) which include quarter of Jaza'a , quarter of huqa ,quarter of banat laboon , and quarter of bint makhadhe ; and if the tongue or nose got cut or most of it (nose) then the compensation is full Diyyah including four quarters ; a quarter of Jaza'a ,a quarter of huqa , a quarter of bint laboon and a quarter of bint makhade ; and the penis is worth full Diyyah and the glands as well worth the same; and the compensation of the eye , ear , hand , leg , testicle , or lip , is half Diyyah ; the scalp worth one third of the Diyyah ; and the serious injury which penetrates the skin worth one third the Diyyah , 15 camels for a broken bone , 10 camels for a smashed bone , and five camels for any deep cut in the head or face , five camels for each tooth , and five camels for each finger ; all of this is due on the tribe . And nothing on the tribe if the injury is less than a tooth or serious injury . "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لاتعقل العاقلة عمدا ولا صلحا ولا اعترافا.

Imam Ali (may Allah be pleased with him) said "No obligation on the tribe in the intentioned , pacification , nor confession ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: عمد الصبي وخطأه سواء كل ذلك على العاقلة وما كان دون السن والموضحة فلا تعقله العاقلة.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " The intentioned and mistake of the kid are considered the same and the obligation (to compensate) is on the tribe ; also , what was less than a tooth or serious injury the tribe is not obliged . "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا قصاص بين الرجال والنساء فيما دون النفس ولا قصاص فيما بين الاحرار والعبيد فيما دون النفس.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib(may Allah be pleased with them) said " No Quisas between men and women except for life lose ; although no Quisas between freemen and slaves except for life lose ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: جراحة المرأة على النصف من جراحة الرجل في كل شئ لا تساوي بينهما في سن ولا جراحة ولا موضحة ولا غيرها.

Imam Zaid bin Ali (may Allah be pleased with him)narrated that Imam Ali (may Allah be pleased with them) said " The injury compensation for women is the half of men in everything ; no adequate compensation neither in tooth , injury , nor in serious injury or anything else . "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: تجري جراحات العبيد على مجرى جراحات الأحرار في عينه نصف ثمنه وفي يده نصف ثمنه وفي أنفه جميع ثمنه وفي موضحته نصف عشر ثمنه.

Imam Zaid bin Ali (may Allah be pleased narrated that Imam Ali (may Allah be pleased with them) said " The compensation for slaves is similar to the free men rules but it is assessed according to the slave price , half of the slave's price for the eye , half of the price for the hand , the full price for the nose and half of the tenth of the price for serious injury . "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه قضى في جنين الحرة بعبد أو امة.

Imam Zaid bin Ali (may Allah be pleased with him) said that Imam Ali (may Allah be pleased with him) judged " The compensation of the infant of a freewomen is a male or female slave ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه قضى للاخوة من الام نصيبهم من الدم وورث الزوجة من الدم.

Imam Zaid narrated that Imam Ali (may Allah be pleased with them) judged " The share of the brothers from mother accordingly to the blood relation , and the wife's inheritance from blood relation. "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه قال: لا يرث القاتل .

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali (may Allah be pleased with him) said " No inheritance for the murderer ((who kills one of his relatives for inheritance)). "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه قتل مسلما بذمي، ثم قال: أنا أحق من وفى بذمة محمد صلى الله عليه وآله.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali (may Allah be pleased with him) executed a Muslim for Killing a Dhemmi ; then stated " I am the one who fulfilled the Dimmah of Mohammed peace be upon Him and His Household. "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: إذا اسودت السن أو شلت اليد أو ابيضت العين فقد تم عقلها.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib(may Allah be pleased with them) said " If the tooth got blacked or the hand got paralyzed or the eye got whitened then the compensation is due . "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله لايقتص ولد من والده ولا عبد من سيده ولا يقام حد في مسجد.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali (may Allah be pleased with them) said " The Prophet, peace be upon Him and His Progeny , said " No Quisas between a son and his father and no Quisas between a slave and his master ; also Hud cannot be done in a mosque "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله المعدن جبار والبئر جبار والدابة المنفلتة جبار والرجل جبار.

Imam Zaid bin Ali narrated that Imam Ali (may Allah be pleased with him) said " Allah's Apostle peace be upon him and his Progeny' said " The metal should be compensated , the well , the lost animal (either halal to eat or used for work) , and the man as well ."

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حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان رجلا عض يد رجل فانتزع يده من فيه فسقطت ثنيتاه فلم يجعل عليه شيئا وقال: ايترك يده في فيك تقضمها كما يقضم الفحل.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali (may Allah be pleased with them) judged on case "A man bitted a hand of another man then the bitten man pulled his hand which removed the frontal teeth of the bitter ; however ,Imam Ali(may Allah be pleased with him) put no compensation and said " Shall he leave his hand between your teeth for you to champ it like a champing stallion ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: في لسان الاخرس ورجل الاعرج وذكر الخصي والعنين حكومة الامام.

Imam Zaid bin Ali(may Allah be pleased with him) narrated that Imam Ali (may Allah be pleased with them) said " The compensation for the speechless person and the leg of limped and the eunuch's and impotent's penis is assessed by the Imam . "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: في جناية العبد لا يغرم سيده اكثر من ثمنه ولا يبلغ بدية عبد دية حر.

Imam Zaid bin Ali(may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with them) said " The master of the felony slave shall not recompense , pay , more than the slave's price ; also the slave's Diyyah shall not be equal to a freeman's Diyyah ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في مكاتب قتل قال: يؤدى بحساب ما عتق منه دية حر وبحساب ما لم يؤد فيه كتابته دية عبد.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali (may Allah be pleased with him) judged about a Mukatib who committed a murder " He shall pay with the paid money for his freedom

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في قتيل وجد في محلة لا يدرى من قتله فقضى علي عليه السلام في ذلك ان على أهل المحلة ان يقسم منهم خمسون رجلا بالله ما قتلناه ولا علمنا له قاتلا ثم يغرمون الدية.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib judged about a case which is " A man was found dead in a place and no one knew who killed him " then Imam Ali bin Abi-Talib (may Allah be pleased with him) judged that fifty residents men of that place must give an oath by Allah that they did not kill him and know nothing about the murderer ,then they must pay the compensation ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان فارسين اصطدما فمات أحدهما فقضى علي عليه السلام على الحي بدية الميت.

Imam Zaid bin Ali (may Allah pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) settled about two knights that had an accident with each other which resulted in the death of one of them , Imam Ali (may Allah be pleased with him) judged that the survivor knight should pay the Diyyah of the dead knight. "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: من اوقف دابة في طريق من طريق المسلمين أو في سوق من أسواقهم فهو ضامن لما اصابت بيدها أو برجلها.

Imam Ali bin Abi-Talib (may Allah be pleased with him)said " If a person stops his ride on the roads or markets of Muslims then he is guarantor for any damage it may cause by its hand or leg."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) ان رجلا ضرب لسان رجل فصار بعض كلامه يبين وبعضه لا يبين فقضى عليه من الدية بحساب ما استعجم من حروف الهجاء.

Imam Ali bin Abi-Talib (may Allah be pleased with him) judged " About a man who cut another man's tongue ; the injured man could not pronounce some alphabetic any more , then Imam Ali (may Allah be pleased with him) settled the Diyyah according to the lost alphabetic . "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه قضى على اربعة اطلعوا على اسد في زبية فسقط رجل منهم فتعلق بآخر وتعلق الثاني بالثالث وتعلق الثالث بالرابع فقتلهم الاسد جميعا فقضى للرابع بدية وللثالث بنصف دية وللثاني بثلث دية وللاول بربع دية .

Imam Ali bin Abi-Talib (may Allah be pleased with him) judged in a case of four men who met a lion in Zabia (forest) . One of them slipped and grabbed the second one and the second one grabbed the third one and the third one grabbed the fourth one then the lion killed them all . Imam Ali (may Allah be pleased with him) decreed " A full Diyyah for the fourth person , a half Diyyah for the third victim , one third of a Diyyah for the second man , and a quarter of Diyyah for the first one "

كتاب الفرائض

Book of Inheritance

باب الفرائض والمواريث:

Chapter : Inheritance and Inheritors

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: الابن ادنى العصبة ثم ابن الابن وان نزل ثم الاب ثم الجد وان ارتفع ثم الاخ من الاب والام ثم الاخ من الاب ثم ابن الاخ من الاب والام ثم ابن الاخ من الاب ثم العم للاب والام ثم العم للاب ثم ابن العم للاب والام ثم ابن العم للاب فذلك اثني عشر رجلا .

Imam Zaid bin Ali (may Allah be pleased with them) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " The first relative is the son , grandson is the second ,although the offspring of the son and so on , then the father , grandfather even if there is higher grandfather and so on , then the brother , the brother from father , the nephew (the son of the brother of the father and mother) , then the nephew (son of the brother of the father) , also the uncle from paternal side , and the uncle from paternal side from another mother , after that comes the cousin (uncle's son) from paternal side , and the last one is the cousin (uncle's son) from paternal side (from another mother) , those are twelve men ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: للبنت الواحدة النصف وللابنتين وأكثر من ذلك الثلثان ولبنات الابن مع ابنة الصلب السدس تكملة الثلثين ولا شئ لبنات الابن مع الصلب الا ان يكون معهن اخ لهن يعصبهن وللاخت من الاب والام النصف وللاثنتين وأكثر من ذلك الثلثان والاخوات من الاب مع الاخوات من الاب والام بمنزلة بنات الابن مع بنات الصلب.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said "The inheritance of the only daughter is the half , (inheritance for) two daughters or more is two thirds , daughters of the son and first relative daughter's share is the sixth which is the completion of two thirds ; also , no inheritance for the granddaughters (daughters of the son) unless they have brother so they enter the lineage . The only sister inherits the half and (if there are) two sisters or more inherit two thirds . Furthermore , the sisters' (from both mother and father) relation with the sisters from father is similar to the granddaughters (daughters of the son) with first relative daughters' relation ' in inheritance. "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: الاخوات مع البنات عصبة.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " Sisters with daughters are league "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في زوج وابوين للزوج النصف وللام ثلث ما بقي وما بقي فللاب.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " About a husband and parents inheritance that the husband inherits the half , the mother inherits the third (from the rest) and the rest goes for the father . "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) وفي امرأة وابوين للمرأة الربع وللام ثلث ما بقي وما بقي فللاب.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased wtith him) said " About a wife and parents inheritance that the wife inherits a quarter , the mother inherits third from the rest and the rest of it goes for the father. "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا يرث اخ لام مع ولد ولا والد.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " No inheritance for a brother from mother with a son or a father ."

حدثني زيد بن علي عن أبيه عن جده عن على (ع م) انه كان لا يشرك وكان يعيل الفرائض وكان يحجب الام بالاخوين ولا يحجبها بالاختين وكان لا يحجبها بأخ واخت وكان لا يحجب بالاخوات الا ان يكون معهن اخ لهن.

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Imam Zaid bin Ali (may Allah be pleased with them) narrated that " Imam Ali bin Abi-Talib (may Allah be pleased with him) did not affiliate in inheritance and was applying Ea'ala (replacing ranks) , also , if there are two brothers, the mother is excluded , yet , she would not be excluded if there are two sisters or a sister and brother , and the exclusion would not be applied with the sisters unless they have a brother ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كان لا يزيد الام على السدس مع الولد.

Imam Zaid bin Ali (may Allah be pleased with him) reported that Imam Ali bin Abi-Talib (may Allah nr pleased with him) would not settle more than the sixth for the mother (if there is) with the son ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في ابنا عماحدهما اخ لام، قال: للاخ من الام السدس وما بقي بينهما نصفان.

Imam Ali bin Abi-Talib (may Allah be pleased with him) settled " About an inheritance between two cousins one of them is a brother from mother , he , Imam Ali , said " The brother form mother inherits

the sixth and the rest is divided between them in halves "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كان يعيل الفرائض، وسأله ابن الكوى وهو يخطب على المنبر عن ابنتين وابوين وامرأة فقال صار ثمنها تسعا.

Imam Zaid bin Ali (may Allah be pleased with him) reported that Imam Ali bin Abi-Talib (may Allah be pleased with him) was rearranging the shares (Eia'ala) . Ibin Alkwa'a asked while Imam Ali (may Allah be pleased with him) was preaching on the platform about two daughters and parents and a wife ? Imam Ali (may Allah be pleased with him) replied " The eight (shares) become nine "

باب الجدات:
Chapter : Grandmothers

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا ترث جدة مع ام وللجدات السدس لا يزدن عليه ولا ترث الجدة مع الام شيئا.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " The grandmother does not inherit with the mother , and the sixth is for grandmothers no more than that , and the grandmother inherits nothing with the mother. "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في رجل هلك وترك جدتي ابيه وجدتي امه فورث علي عليه السلام جدتي الاب واحدى جدتي الام التي من قبل ابيها فلم يؤرثها شيئا.

Imam Ali bin Abi-Talib (may Allah be pleasef with him) settled " About a man who died and left the grandmothers of his father and his mother's grandmothers ' Imam Ali settled that " the two grandmothers of the father shall inherit and one of the mother's grandmothers that the one who inherits nothing is the one from the paternal side. "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كان لا يؤرث الجدة مع ابنها ولا مع ابنتها شيئا.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) settled " No inheritance for the grandmother with her son or daughter. "

باب الجد:
Chapter: Grandfather

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كان يجعل الجد بمنزلة اخ إلى السدس وكان يعطي الاخت النصف وما بقي فللجد وكان يعطي الاختين وأكثر من ذلك الثلثين وما بقي فللجد وكان لا يزيد الجد مع الولد على السدس الا ان يفضل من المال شئ فيكون له .

Imam Ali bin Abi-Talib (may Allah be pleased with him) used to settle the grandfather's rank as the brother's rank which is the sixth ,no more than that , and was distributing the half for the sister and the rest for the grandfather , and used to give two thirds for two sisters or more and the rest for goes the grandfather , and was not giving the grandfather more than the sixth with the son unless there was some extra then it was given to him ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كان يقول في اخت لاب وام واخت لاب وجد للاخت من الاب والام النصف وللاخت من الاب السدس تكملة الثلثين وما بقي فللجد وكان يقول في ام وامرأة واخوات واخوة وجد للمرأة الربع وللام السدس ويجعل ما بقي بين الاخوات والاخوة والجد للذكر مثل حظ الانثيين وهو بمنزلة اخ الا ان يكون سدس جميع المال خيرا له فيعطيه سدس جميع المال وكان لا يؤرث ابن اخ مع جد ولا اخا لام مع جد وكان يقول في ام وزوج واخت وجد للزوج النصف ثلاثة وللاخت ثلاثة وللام الثلث سهمان وللجد السدس فصارت تسعة وكذلك كان يعيل الفرائض.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) used to distribute " A sister and a sister from father , and a grandfather , half is for the sister , sixth for the sister from father which completes two thirds and the rest goes for the grandfather " And used to settle " About a mother ,a wife , sisters, brothers , and a grandfather ,that a quarter for the wife ,the sixth for the mother, and distributes the rest for the brothers, sisters , and grandfather ; male's share is twice the female's share , and the grandfather's rank is similar to the brother's rank that the sixth from the total is better for him therefore it was given to him . And he, Imam Ali , settled nothing for the nephew (brother's son) with the grandfather , and nothing for a brother from mother with the grandfather . Also , he , Imam Ali , used to say "About a mother , a husband , a sister , and a grandfather that half goes for the husband which is three shares , three shares for the sister, and one third goes for the mother which is two shares and sixth for the grandfather which is one share so it become nine shares ; in addition , he , Imam Ali used to rearrange the shares ."

باب الرد وذوي الارحام:
Chapter : Distributing the extra shares to Arham (relatives)

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كان يرد ما أبقت السهام على كل وارث بقدر سهمه الا الزوج والمرأة.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-talib (may Allah be pleased with him) used to " Distribute the extra shares for each inheritor according to his or her rank except the husband and wife ."

حدثنى زيد بن علي عن أبيه عن جده عن علي (ع م) انه كان يجعل الخالة بمنزلة الام والعمة بمنزلة العم وبنت الاخ بمنزلة الاخ وبنت الاخت بمنزلة الاخت.

Imam Zaid bin Ali (may Allah be pleased with him) reported that Imam Ali bin Abi-Talib (may Allah be pleased with him) used to settle " The aunt's (mother's sister) rank similarly to the mother's , and the aunt's (father's sister) rank as the uncle's (father's brother) , and the nephew's rank (brother's daughter) as the brother's , and the niece's position (sister's daughter) as the sister's rank ."

باب الولاء:

chapter : Wela'a (inheritor of the manumitted)

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في بنت ومولاء عتاقة، قال: للبنت النصف وما بقي فرد عليها وكان لا يؤرث المولاء مع ذوي السهام الا مع الزوج والمرأة .

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Aabi-Talib (may Allah be pleased with him) said " The inheritance of a daughter of a master who manumitted a slave that she inherits the half and the rest also is returned to her ; in addition , the master who manumitted inherits nothing except with the wife and husband."

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حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كانيؤرث مولاء العتاقة دون الخالة والعمة وغيرهما من ذوي الارحام. .

Imam Zaid bin Ali (may Allah be pleased with them) reported that Imam Ali bin Abi-Talib (may Allah be pleased with him) settled " The relatives of a master who manumitted would receive inheritance except the aunt (sister of the father) and aunt (sister of the mother) and all the female relatives ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا ولاء الا لذي نعمة ولا ترث النساء من الولاء شيئا الا ما اعتقن وكان يقضي بالولاء للكبر .

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " No Wela'a except for the master who manumitted , also , women inherit nothing from Wela'a except for what they manumitted , and the Wela'a is for closest relative ."

باب فرائض اهل الكتاب والمجوس:

Chapter : Inheritance laws of polytheist and people of the book (Jews and Christens)

حدثني زيد علي عن أبيه عن جده عن علي (ع م) انه كان يؤرث المجوس بالقرابة من وجهين ولا يؤرثهم بنكاح لا يحل في الاسلام.

Imam Ali bin Abi-Talib (may Allah be pleased with him) settled " The polytheist inheritance is settles by the relativity from two sides and no inheritance without legal Islamic Nikah "

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله لا يتوارث اهل ملتين.

Imam Ali bin Abi-Talib (may Allah be pleased with him) reported that the Prophet (peace be upon Him and His Progeny) said " No inheritance from different religions . "

باب الغرقى والهدمي:

Chapter : The drowned and victim of destruction

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام انه كان يؤرث الغرقى والهدمي والقتلى الذين لا يعلم أيهم مات اولا بعضهم من بعض ولا يؤرث أحدا منهم ما ورث منه صاحبه شيئا.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) " used to settle "The inheritance for the drowned and under destruction and the dead people who were unknown which one died first ; Imam Ali settled " each one inherits form the other in turn , and no one inherits from the other's inheritance."

باب الخنثى:

Chapter: Hermaphrodite

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: أوتي معاوية وهو بالشام بمولود له فرج كفرج الرجل وفرج كفرج المرأة فلم يدر ما يقضي فيه فبعث قوما يسألون عنه عليا عليه السلام فقال لهم علي عليه السلام ما هذا بالعراق فاصدقوني فاخبروه الخبر، فقال لعن الله قوما يرضون بحكمنا ويستحلون قتالنا، ثم قال: انظروا إلى مباله فان كان يبول من حيث يبول الرجل فهو رجل وان كان يبول من حيث تبول المرأة فهو امرأة، فقالوا يا امير المؤمنين انه يبول من الموضعين جميعا، قال فله نصف نصيب الرجل ونصف نصيب المرأة.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " While Mua'wia was in Al-Sham a case was laid before him which is an infant that had both of the human private parts and he did not know what to judge . He sent a group of people to

Imam Ali (may Allah be pleased with him) to inquire . Imam Ali (may Allah be pleased with him) said " what is the matter in Iraq ? tell me the truth ? Then they told him . After that Imam Ali (may Allah be pleased with him) said " Cures of Allah be upon those who accept our judgment and fight us ' then He said " Check out from which organ urine comes out , if it comes from the penis then he is a male ,if it comes from the vagina then she is a female , they said ' it comes from both organs , He said "His inheritance is half the man and half the woman ."

باب العتاقة:

chapter : Manumission

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: يعتق الرجل من عبيده ما شاء ويسترق منهم ما شاء.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " The man can manumit as many as he desires from his slaves . "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في عبد بين رجلين أعتقه أحدهما قال: يقوم بالعدل فيضمن لشريكه حصته.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " A slave owned by two and one of them manumitted the slave " Imam Ali (may Allah be pleased with him) said " The one who manumitted shall be just and guarantee his partner's share. "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كان يستحب ان يحط من المكاتب ربع الكتابة ويتلو" وأتوهم من مال الله الذي أتاكم". سوره النور (33)

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him used to put off a quarter of the Mukatib's deal as remission and recites " And give them from the wealth that Allah gave you. "(Al-noor 33)

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كان لا يقضي بعجز المكاتب حتى يتوالى عليه نجمان.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) would not judge the incapability of the Mukatib to pay until two stars pass ."

باب المكاتب يعتق بعضه كيف يرث:

Chapter : Mukatinb manumitted some of him and how he inherits

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في رجل مات وخلف ابنين احدهما حر والآخر عتق نصفه، قال: المال بينهما أثلاثا للذي عتق كله ثلثا المال وللذي عتق نصفه ثلث المال.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bil Abi-Talib (may Allah be pleased with him) settled about " A dead man who left two sons , one of them is freeman and the other is half-manumitted . Imam Ali said" The inheritance is divided to three , two thirds for the free-son and the and a third for the half-manumitted ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في أب حر وابن نصفه حر، قال: للاب النصف وللابن النصف.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) settled about " A free father and a half-manumitted son ' Imam Ali said " Half for the father and half for the son . "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في ام حرة وثلاث اخوات نصف كل واحدة منهن حر وعم حر، قال: للام تسعة من ستة وثلاثين وهو ربع المال ولكل واحدة من الاخوات ستة وللعم تسعة.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " About a free mother and three half –manumitted sisters and a free uncle , he said " Nine for the mother out of thirty six which is the quarter of the wealth and one sixth for each sister and nine for the uncle ."

باب الاقرار بالوارث وبالدين:
chapter : Admission of an extra inheritor and debt

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في رجل يموت ويخلف ابنين فيقر أحدهما بأخ له، قال يستوفي الذي أقر حقه ويدفع الفضل .

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) settled about " A dead man who left two sons and one of them admitted an existence of a third brother , Imam Ali said " the one who claimed a third brother receives his share and pays for the third brother ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) في الورثة يقر بعضهم بدين، قال: يدفع الذي أقر حصته من الدين.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) settled about " Some of the Inheritors admitted a debt(on the dead person) .' Imam Ali said " the ones who admitted the debt shall pay "

باب قسمة المواريث:
Chapter: Division of Inheritance

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: اجر القاسم سحت.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " the Divisor's wage is Su'hut (haram)."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: كل رباع أو ارضين قسمت في الجاهلية فهي على قسمتها وكل رباع أو ارضين أدركهما الاسلام فهي على قسمة الاسلام.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " Every house and land divided in Jahilia'a (before Islam) shall remain the same and every house or land divided after Islam must follow Islamic division laws. "

باب الوصايا:
Chapter : Wills

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا وصية لقاتل ولا لوارث ولا لحربي.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " No will for a murderer , inheritor or a warrior. "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا وصية ولا ميراث حتى يقضى الدين ولان اوصي بالخمس أحب الي من اناوصي بالربع ولان اوصي بالربع أحب الي من ان اوصي بالثلث ومن اوصى بالثلث فلم يترك شيئا.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " No will or inheritance should be applied until the debt is paid , also ,I prefer to will the fifth rather than fourth and will the fourth rather than the third and whoever wills the third leaves nothing ."

سألت زيدا بن علي (ع م) عن رجل اوصى لرجل ثلث ماله ولآخر بربعه، فقال: خذ مالا له ثلث وربع وهو اثنا عشر فالثلث أربعة والربع ثلاثة فيكون الثلث بينهما على سبعة .

I asked , Abu Khalid , Imam Zaid bin Ali (may Allah be pleased with him) about a man who willed third of his wealth for a man and quarter of the wealth for another . He replied " Take a number that can be divided to quarters and thirds which is twelve , the third is four and the quarter is three after that the third can be divided between them as seven shares (four for first and three for the other) ."

باب الصدقة الموقوفة

Chapter : Endowment charity for the sake of Allah

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا يتبع الميت بعد موته شئ من عمله الا الصدقة الجارية فانها تكتب له بعد وفاته.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " Thee dead has no deeds to be written except for a Waqaf which is in progressive writing (reward) after his death ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كتب في صدقته هذا ما أوصى به علي بن أبي طالب (ع م) وقضى به في ماله اني تصدقت بينبع ووادي القرى والاذينة وراعة في سبيل الله ووجههأبتغي بها مرضاة الله ينفق منها في كل نفقة في سبيل الله ووجهه في الحرب والسلم والجنود وذوي الرحم والقريب والبعيد لا تباع ولا توهب ولا تورث حيا أنا أو ميتا أبتغي بذلك وجه الله والدار الآخرة لا أبتغي الا الله تعالى فان يقبلها وهو يرثها وهو خير الوارثين فذلك الذي قضيت فيها فيما بيني وبين الله عزوجل الغد منذ قدمت مسكن واجبة بتلة حيا أنا أو ميتا ليولجني الله عزوجل بذلك الجنة ويصرفني عن النار ويصرف النار عن وجهي يوم تبيض وجوه وتسود وجوه وقضيت ان رباحا وأبا نيزر وجبيرا ان حدث بي حدث محررون لوجه الله عزوجل ولا سبيل عليهم وقضيت ان ذلك إلى الاكبر فالاكبر من ولد علي عليه السلام المرضيين هديهم وأمانتهم وصلاحهم والحمد لله رب العالمين.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) wrote in his charity " This is what Ali bin Abi-Talib has willed and settled about his wealth that I decided to put Yanbu and Qura'a valley and Awdhinah and Wara'a as charity for the sake of Allah , seeking the satisfaction of Allah by it . It shall be spent in every matter that is attached to the path of Allah in peace and war , for solders , and Arham ,close and far . It shall not be sold or gifted or inherited whether I am alive or dead . I seek Allah's satisfaction by it and the Next World reward ,also, I seek nothing except Allah the Almighty , if Thee accepts it and inherits it for Thee is the Best Inheritor and that what I settled between Allah and me since I came to Maskan Wajibat be Tallah whether I was alive or dead may Allah bestows me with Jannah and denies me the Hell on The Day that some faces are

whiten or blacken and I declare that Rubah , Aba-Naizer , and Jubair are free for the sake of Allah if something happened to me and no way to enslave them , and I settled for Ali's offspring closest relatives in order one by one , their guidance , leadership, and trust , and Praise be to Allah the God of universes ."

كتاب السير وما جاء في ذلك

Book of Sia'ar (regarding invasion , booty and other laws of ruling)

باب الغزو والسير
chapter : Invading and Sia'ar

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: كان رسول الله صلى الله عليه وآله إذا بعث جيشا من المسلمين بعث عليهم اميرا، ثم قال انطلقوا بسم الله وبالله وفي سبيل الله وعلى ملة رسول الله انتم جند الله تقاتلون من كفر بالله ادعوا إلى شهادة ان لا إله إلا الله وان محمدا رسول الله صلى الله عليه وآله والاقرار بما جاء به محمد من عند الله فان آمنوا فاخوانكم في الدين لهم مالكم وعليهم ما عليكم وان هم ابوا فناصبوهم حربا واستعينوا عليهم بالله فان أظهركم الله عليهم فلا تقتلوا وليدا لا امرأة ولا شيخا كبيرا لا يطيق قتالكم ولا تغوروا عينا ولا تقطعوا شجرا الا شجر يضركم ولا تمثلوا بآدمي ولا بهيمة ولا تظلموا ولا تعتدوا وايما رجلا من اقصاكم أو ادناكم من احراركم أو عبيدكم اعطا رجلا منهم امانا أو أشار إليه بيده فأقبل إليه باشارته فله الامان حتى يسمع كلام الله اي كتاب الله فان قبل فأخوكم في دينكم وان ابى فردوه إلى مأمنه واستعينوا بالله عليه، لا تعطوا القوم ذمتي ولا ذمة الله فالمخفر ذمة الله لاق الله وهو عليه ساخط، أعطوهم ذمتكم وذمم ابائكم وفوا لهم فان احدكم لان يخفر ذمته وذمة ابيه خير له من ان يخفر ذمة الله وذمة رسوله.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said "Whenever The Prophet sent an army , would appoint a leader then states " Go ahead by the Name of Allah and with Allah and in the path of Allah , and by the way of Allah's Apostle (peace be upon Him and His Progeny) , you are the solders of Allah that are fighting those who refused to believe in Allah , call for bearing the witness that No God except Allah and Mohammed is the Prophet of Allah (peace be upon Him and His Progeny) and to approve what Mohammed (peace be upon Him and His Progeny) has received to reveal from Allah , if they submit then brethren of Islam , they have the same rights and duties like you , if they refused then fight them and seek help from Allah , if Allah bestowed you with victory do not kill a child, a woman , or an old person that cannot defend himself , do not desolate an eye of water , do not cut trees unless it is harmful , do not discredit a human being or doodle an animal , do not oppress , do not violate , in case and one of you either low or high , either free or slave gave anyone a sign of safety , then he is safe until he hears The Speech of Allah , Holy Quran , if he accepts Islam then a brother of Islam he is , if he refuses then let him go back to where he came and seek Allah's help to overcome him , do not give my Dimmah or Allah'a Dimmah , for the reason that anyone who breaks Allah's Dimmah will meet Allah and Allah will not be satisfied by him , you may give them yours or your father's Dimmah and be honest , that breaking my Dimmah or Allah's Dimmah is worse than breaking your own Dimmah , "

باب فضل الجهاد:

Chapter : The Excellence of Jehad

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله أفضل الاعمال بعد الصلاة المفروضة والزكاة الواجبة وحجة الاسلام وصوم شهر رمضان، الجهاد في سبيل الله والدعاء إلى دين الله والامر بالمعروف والنهي عن المنكر عدل الامر بالمعروف الدعاء إلى الله في سلطان الكافرين وعدل النهي عن المنكر الجهاد في سبيل الله والله لروحة في سبيل الله أو غدوة خير من الدنيا وما فيها.

Imam Ali (may Allah be pleased with him) said that the Apostle of Allah (peace be upon Him and His Progeny) said " The best deed after the obligatory prayers and the obligatory Zakat and Haj of Islam and Fasting of Ramdan is fighting in the path of Allah and calling to the Religion of Allah and standing for good and forbiddance of bad , the evenness to standing for good is calling to Allah in the place of Kufar , and the evenness to forbiddance of evil is Jehad in the path of Allah , Wa Allah , by the name OF Allah , that goings or comings of one journey in the path of Allah is better than the universe and what it encompasses "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: غزوة إفضل من خمسسين حجة ورباط يوم في سبيل الله أفضل من صوم شهر وقيامه ومن مات مرابطا جرى له عمله إلى يوم القيامة واجير من عذاب القبر.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " A Qazwa is better than fifty Haj , and standing one day in the path of Allah is better than fasting and offering day Salat for one month and whoever dies while standing in the path of Allah his reward will be in process till the Resurrection Day and he will be denied from the grave tournament "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا يفسد الجهاد والحج جور جائر كما لا يفسد الامر بالمعروف والنهي عن المنكر غلبة أهل الفسق.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " Jehad and Haj are permissible even under the ruling of an oppressor , while standing and calling for good are still obliged even if the debauchery are the majority ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: من اغبرت قدماه في سبيل الله حرم الله وجهه على النار ومن رمى بسهم في سبيل الله فبلغ أو قصر كان كعتق رقبة ومن ضرب بسيف في سبيل الله فكأنه حج عشر حجج حجة في أثر حجة.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " whoever got his feet dusted in the path of Allah , Allah will protect his face from Hell . Whoever shot an arrow in the path of Allah that it hit or not the goal is similar to manumit a neck , and whoever strikes his sword in the path of Allah is similar to offering ten Haj one after one "

باب فضل الشهادة:

Chapter : the excellence of Shahadah

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله " ص " للشهيد سبع درجات: " فأول درجاته ان يرى منزله من الجنة قبل خروج روحه فيهون عليه ما به. " والثانية " ان تبرز له زوجة من حور الجنة فتقول له ابشر ياولي الله فوالله ما عند الله خير لك مما عند اهلك *. " والثالثة " إذا خرجت نفسه جاءه خدمه من الجنة فولوا غسله وكفنه وطيبوه من طيب الجنة. " والرابعة " ان لا يهون على مسلم خروج نفسه مثل ما يهون على الشهيد. " والخامسة " ان يبعث يوم القيامة وجروحه تنبعث مسكا فيعرف الشهداء برائحتهم يوم القيامة. " والسادسة " انه ليس احد أقرب منزلا من عرش الرحمن من الشهداء. " والسابعة " ان لهم كل جمعة زورة يزورون الله عزوجل فيحيون بتحية الكرامة ويتحفون بتحف الجنة ثم ينصرفون فيقال هؤلاء زوار الرحمن .

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said that the Prophet (peace be upon Him and His Progeny) said " The Shaheed has seven rewards . First one , he is shown his house in Jannah before his soul leaves his body . Second one , a wife maid from Jannah appears saying " oh be joyful believer of Allah , by the name of Allah , what Allah gave you here is better than what you have in your home . The third one , angels from Jannah come to wash , shroud , and incense him all from Jannah . The forth one ,when his souls leaves his body is easier than any Muslim .The fifth one when he is resurrected an overwhelming smile will be emitted from his wounds and Shaheed will be known in the Day of Judgment by their smiles . The sixth one , no one is the nearest than Shaheed to Allah's Throne . The seventh one , every Friday they are bestowed with the visit of Allah that they are greeted with honor and hosted from Jannah , and when they leave the angels say they are the visitors of Allah "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله " ص " المبطون شهيد والنفساء شهيد والغريق شهيد والذي يقع عليه الهدم شهيد والآمر بالمعروف والناهي عن المنكر شهيد.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib(may Allah be pleased with him) reported that the Prophet (peace be upon him and his Progeny) said " The one who dies from stomach illness is Shaheed . And the woman who dies while giving birth is Shaheed . The drowned is Shaheed . The one who dies under a demolishing house is Shaheed . And , lastly , the one who dies while standing for good and forbidding evil is Shaheed "

باب المرتد:

Chapter : The Apostate

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كان يستتيب المرتد ثلاثا فان تاب والا قتله وقسم ميراثه بين ورثته المسلمين.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) was giving the apostate three days to retreat or he , Imam Ali ,would execute him and distribute his wealth between his Muslim relatives "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: إذا اسلم احد الابوين والولد صغار فالولد مسلمون باسلام من اسلم من الابوين فان كبر الولد وابوا الاسلام قتلوا وان كان الولد كبارا بالغين لم يكونوا مسلمين باسلام الابوين.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said "If one of the patents converts to Islam and their offspring are still kids then the kids are Muslims in accordance to their parents , when the kids become adults and refused Islam they shall be executed . However , if the offspring are adults then they are not Muslims in accordance to their parents "

باب الغلول

Chapter : Qalool (steeling and taking from booty before dividing it)

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله لو لم تغل امتي ما قوي عليهم عدو لهم .

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) reported that the Prophet (peace be upon Him and His Progeny) said " If my Ummah ' nation' did not commit Qalool no enemy could defeat them .

سألت زيدا ابن علي (ع م) عن الرجل من المسلمين يأكل من الطعام قبل ان يقسم ويعلف دابته من العلف قبل ان يقسم، قال: ليس ذلك بغلول.وسألته عليه السلام عن السلاح فقال يقاتل به فإذا وضعت الحرب اوزارها رد في الغنائم.

I (Abu Khalid) asked Imam Zaid bin Ali (may Allah be pleased with him) about a Muslim eating from food , booty food , before dividing it and feeding his ride before dividing it ? Imam Zaid bin Ali (may Allah be pleased with him) replied " it is not Qalool " and I asked about the weapons ? he replied " He can use it to fight and when the war ceases then he should return it with the booty "

باب قتال اهل البغي من اهل القبلة:

Chapter : Fighting the rebellions of Muslims

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا يسبى اهل القبلة ولا ينصب لهم منجنيق ولا يمنعون من الميرة (1) ولا طعام ولا شراب وان كانت لهم فئة اجهز على جريحهم واتبعمدبرهم وان لم تكن لهم فئة لم يجهز على جريحهم ولم يتبع (1) مدبرهم ولا يحل من ملكهم شئ الا ما كان في معسكرهم.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali (may Allah be pleased with him " said " Muslims cannot taken as captives ,and catapult is not allowed to be used against Muslims , and cannot be withhold from food and drink . And in case they have back up then the wounded and the deserter shall be killed , and if they do not have back up then they should not be killed . Although , nothing is shall be taken as booty except for what they have in their armies "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه لم يتعرض لما في دور اهل البصرة الا ما كان من خراج بيت مال المسلمين.

Imam Zaid bin Ali (may Allah be pleased with him) reported that Imam Ali bin Abi-Talib (may Allah be pleased with him) did not take any thing when he overcame Bassra'a except for Kharaj in the Bank of Muslims "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه خمس ما حواه عسكر اهل النهروان واهل البصرة ولم يعترض ما سوى ذلك.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) decreed the booty of Nahrwan and Ahul Al-Bassra armies as Khumos " fifth " and did not take anything else "

باب متى يجب على اهل العدل قتال الفئة الباغية:

Chapter : When shall the righteous declare the fight against the rebellions

قال زيد بن علي (ع م) إذا كان الإمام في قلة من العدد لم يجب عليه قتال اهل البغي فإذا كان اصحابه ثلثمائة وبضع عشرة عدة اهل بدر وجب عليه وعليهم القتال ولم يعذروا بترك القتال فانه ليس من الاعمال شئ افضل من جهادهم.

Imam Zaid bin Ali (may Allah be pleased with him) said " if the Imam has few followers then he should not fight the rebillions . However , if the followers reach to three hundered and few above the ten like Bader army members then he should fight and have no excuse for leaving the fight for the reason that nothing is better the Jehad "

باب طاعة الإمام

Chapter : Obeying Imam

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: من مات وليس له امام مات ميتة جاهليه إذا كان الإمام عدلا برا تقيا .

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " Whoever dies and did not know who is the Imam then he died like Jahelia if the Imam was just and pious "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: حق على الإمام ان يحكم بما انزل الله وان يعدل في الرعية فإذا فعل ذلك فحق عليهم ان يسمعوا وان يطيعوا وان يجيبوا إذا دعوا وايما امام لم يحكم بما انزل الله فلا طاعة له.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " The Imam must rule in accordance to what Allah has revealed . If he did that then people must obey him and answer his call of duty . In case the to him "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله ايما وال احتجب من حوائج الناس احتجب الله منه يوم القيامة.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said : the Apostle of Allah (peace be upon Him and His Progeny) said " Whoever avoids helping people in need , Allah will avoid him on the Judgment Day "

باب قطاع الطريق :

Chapter : Highway Robbers

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: إذا قطع الطريق اللصوص واشهروا السلاح ولم يأخذوا مالا ولم يقتلوا مسلما ثم اخذوا حبسوا حتى يموتوا وذلك نفيهم من الارض فإذا اخذوا المال ولم يقتلوا قطعت أيديهم وأرجلهم من خلاف، وإذا قتلوا وأخذوا المال قطعت أيديهم وأرجلهم من خلاف وصلبوا حتى يموتوا فان تابوا قبل ان يؤخذوا ضمنوا المال واقتص منهم ولم يحدوا .

.Imam Ali bin Abi-Talib (may Allah be pleased with him) said " If brigands cut the road and brandished weapons but extorted no money and killed no Muslim and got arrested then their punishment is imprisonment for life time that is exalting them from earth ; although , if they extorted money but killed no one then their punishment is to cut their hands and legs from opposite ; and if they committed murder and robbed the money then cut their hands and legs from opposite and crucify them till they die ; however , if they repent before getting arrested then they are guarantors for the extorted money and shall be punished if they caused harm but no Hud is due "

Chapter : the excellence of Ulama'a

باب فضل العلماء:

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: عالم أفضل من ألف عابد، العالم يستنقذ عباد الله من الضلال إلى الهدى والعابد يوشك أن يقدح الشك في قلبه فإذا هو في وادي الهلكات.

Imam Zaid bin Ali (may Allah be pleased with them) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " One scholar is better than a thousand worshipers , the scholar guides the worshipers of Allah from delusion to the right path , whereas the heart of the worshiper would be filled with suspicions and go astray to the valley of doom ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: العلماء ورثة الأنبياء فان الأنبياء لم يخلفوا دينارا ولا درهما إنما تركوا العلم ميراثا بين العلماء.

Imam Zaid bin Ali (may Allah be pleased with them) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " The Ulama'a (scholars) are the inheritors of Apostles for the reason that Apostles did not leave a Dinar or Dirham but knowledge for Ulama'a as inheritance for them ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله يحمل هذا العلم من كل خلف عدوله ينفون عنه تحريف الغالين وانتحال المبطلين وتأويل الجاهلين.

Imam Zaid bin Ali (may Allah be pleased with them) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " Knowledge is carried through time by pious people that they protect it from exaggerators alternations , plagiarist liars , and ignorant illusions ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله من سلك طريقا يطلب فيه علما سلك الله به طريقا إلى الجنة وان الملائكة لتضع أجنحتها لطالب العلم وانه يستغفر لطالبالعلم من في السموات ومن في الأرض حتى حيتان البحر وهوام البر وان فضل العالم على العابد كفضل القمر ليلة البدر على سائر الكواكب.

Imam Zaid bin Ali (may Allah be pleased with them) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) reported the Prophet of Allah (peace and blessings be upon Him and His Progeny) said " Whoever pursues a path seeking knowledge , Allah opens a path for him to Jannah ; in addition , angels spread their wings for the learner and all the creatures in heavens and earth are praying to Allah to bestow him with forgiveness ,also the fish in sea and animals on land as well ; furthermore , the excellence of the Alim (scholar) compared with the worshiper is like the excellence of the full moon among the stars ."

باب الإخلاص:

Chapter : sincerity

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال. من أخلص لله أربعين صباحا يأكل الحلال صائما نهاره قائما ِليله أجرى الله سبحانه ينابيع الحكمة من قلبه على لسانه.

Imam Zaid bin Ali (may Allah be pleased with them) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " Whoever eats halal , fasts during day , and prays at night for forty days , Allah bestows him the springs of wisdom in his heart which flows from his tongue."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: تعلموا العلم قبل أن يرفع، أما أني لا أقول لكم هكذا وأرانا بيده ولكن يكون العالم في القبيلة فيموت فيذهب بعلمه فيتخذ الناس رؤساء جهالا فيسألون فيقولون بالرأي ويتركون الآثار والسنن فيضللون ويضلون وعند ذلك هلكت هذه الأمة.

Imam Zaid bin Ali (may Allah be pleased with them) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " Seek knowledge before it is elevated and I do not mean like this (he raised his hand in a gesture) but an Alim lives in a tribe then dies and goes with his knowledge , after that people follow ignorant leaders , when asked ,they answer with invented opinions and ignore the tradition and Sunnah ; thus they misguide and go astray , at such point Ummah will be doomed ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله إن الله تعالى لا يرفع العلم بقبض يقبضه ولكن يقبض العلماء بعلمهم فيبقى الناس حيارى في الأرض فعند ذلك لا يعبأ الله بهم شيئا .

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) reported that the Prophet (peace and blessings be upon Him and His Progeny) said " Allah elevates not the knowledge by withholding it but rather takes Ulama'a souls with their knowledge , then people will roam in earth without guidance , when such time comes Allah cares not about them ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: ما دخل نوم عيني ولا غمض رأسي على عهد رسول الله صلى الله عليه وآله حتى علمت ذلك اليوم ما نزل به جبريل عليه السلام من حلال أو حرام أو سنة أو كتاب أو أمر أو نهي وفيمن نزل.

Imam Zaid bin Ali (may Allah be pleased with them) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " Sleep did not enter my eyes nor I blinked when the Prophet (peace and blessings be upon Him and His Progeny) was alive until I acknowledged on that day what Jebrail (peace be upon him) had came down to reveal regarding Halal or Haram , Sunnah , Kitab (book) , command ,or prohibition and whom it meant . "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لا يفتي الناس إلا من قرأ القرآن وعلم الناسخ والمنسوخ وفقه السنة وعلم الفرائض والمواريث.

Imam Zaid bin Ali (may Allah be pleased with them) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " No person is allowed to answer Fatwa unless he studies Quran and recognizes the abrogating and the abrogated , acknowledged Sunnah and the rules of inheritance and inheritors ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: نزل القرآن على أربعة أرباع ربع حلال وربع حرام وربع مواعظ وأمثال وربع قصص وأخبار.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " Quran was revealed (divided) in four quarters , a quarter regarded with Halal ,a quarter regarded with Haram ,a quarter regarded with preachment and examples and the last one regarded with stories and narrations ."

باب:

Chapter

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله يوما لأصحابه من أكيس الناس، قالوا الله ورسوله أعلم، قال أكثرهم ذكرا للموت وأشدهم له استعدادا.

Imam Zaid bin Ali (may Allah be pleased with them) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) reported that the Prophet (peace and blessings be upon Him and His Progeny) once asked His companions who is the wise person ? they replied Allah and His Prophet know the best . After that the Prophet (peace be upon Him and His Progeny) said " The one who remembers death and is ready for it ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله أديموا ذكر هادم اللذات , قالوا يا رسول الله وما هادم اللذات، قال الموت فانه من أكثر ذكر الموت سلى عن الشهوات ومن سلى عن الشهوات هانت عليه المصيبات ومن هانت عليه المصيبات سارع في الخيرات.

Imam Ali bin Abi-Talib (may Allah be pleased with him) reported that the Prophet (peace and blessings be upon Him and His Progeny) said " Keep remembering the desires demolisher . People asked " What is the demolisher of desires ? the Prophet (peace and blessings be upon Him and His Progeny) replied " The death , for the reason whoever remembers death diverts from desires and whoever diverts from desires will have endurance for disasters and whoever has endurance for disasters will press on doing good deeds ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله الأجر على قدر المصيبة ومن أصيب بمصيبة فليذكر مصيبته بي فإنكم لن تصابوا بمثلي.

Imam Zaid bin Ali (may Allah be pleased with them) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) reported that the Prophet (peace and blessings be upon Him and His Progeny) said " The reward of bearing affliction depends on how big it is , and whoever was tested with a tribulation shall compare it with mine for the reason that no one will ever be tested like me ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: ان صاحب القرآن يسأل عما يسأل عنه النبيون الا انه لا يسأل عن الرسالة.

Imam Zaid bin Ali (may Allah be pleased with them) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " The scholar of Quran will be asked the same as Prophets except that he will not be asked about the Message ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال. قال رسول الله صلى الله عليه وآله تعلموا القرآن وتفقهوا بهِ وعلموه الناس ولا تستأ كلوهم به فانه سيأتي قوم من بعدي يقرؤونه ويتفقهون به يسألون الناس لا خلاق لهم عند الله عز وجل.

Imam Ali bin Abi-Talib (may Allah be pleased with him) reported that the Prophet (peace and blessings be upon Him and His Progeny) said " Study Quran deeply and learn Fiqh from it , also , teach it ; in addition , do not make money out of it for the reason there will come people after me who read it and learn fiqh from it to make money out of it and will not be rewarded from Allah the Great and High ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه قال: من قرأ القرآن وحفظ فظن أن أحدا أوتي مثل ما أوتي فقد عظم ما حقر الله وحقر ما عظم الله تعالى.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " Whoever reads Quran and memorize it and assumes that someone else was bestowed alike then he gratified what Allah lowered and lowered what Allah gratified . "

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله ان الله يحب الحيي الحليم العفيف المتعفف ويبغض البذي الفاحش الملح الملحف الحمد لله رب العالمين حمدا كثيرا بسم الله الرحمن الرحيم.

Imam Ali bin Abi-Talib (may Allah be pleased with him) reported that the Prophet (peace be upon Him and His Progeny) said " Allah loves the shy , patient , virtuous , and polite Muslim and disgraces the foul-mouth ,obscene , importunate and tiresome person . Praise be to Allah the God of all universes , an abundant thanks , Bism Allah Al-Rahman Al-Raheem."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله كفى بالمرء إثما أن يكون كلا وعيا لا على المسلمين.

Imam Ali bin Abi-Talib (may Allah be pleased with him) reported that the Prophet of Allah (peace and blessings be upon Him and His Progeny) said " It is a disgraceful sin when a person becomes a burden and tiresome on Muslims ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: من قرأ فاتحة الكتاب فقال الحمد لله رب العالمين حمدا كثيرا طيبا مباركا فيه صرف الله عنه سبعين نوعا من البلاء أهونها الهم.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " Whoever reads surat Al-Fatiha and followed it by saying Praise be to Allah the God of universes , an abundant , pure and blessed thanks , Allah denies him seventy adversities , first one is grief ."

باب:

Chapter

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: خرجت أنا ورسول الله صلى الله عليه وآله من منزل رجل من الأنصار عدناه فإذا رجل يضرب غلاما له والغلام يقول أعوذ بالله أعوذ بالله كل ذلك لا يكفعنه سيده، قال فلما نظر إلى رسول الله صلى الله عليه وآله قال أعوذ برسول الله فكف عنه الرجل، فقال رسول الله صلى الله عليه وآله ألم تعلم أن عائذ الله أحق ان يجار ثم قال رسول الله صلى الله عليه وآله أرقاكم أرقاكم فإنهم لم ينجروا من شجرة ولم ينحتوا من جبل أطعموهم مما تأكلون واسقوهم مما تشربون واكسوهم مما تلبسون.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " Once I and the Prophet (peace and blessings be upon Him and His Progeny) went to visit a person from Ansar . While we were leaving we sighted a person hitting his slave-boy , the slave-boy was shouting ' I seek refuge in Allah , I seek refuge in Allah , but all was in vain , the master did not stop . The slave-boy recognized the Prophet and said ' I seek refuge in the Prophet of Allah (peace and blessings be upon Him and His Progeny) then the man stopped . The Prophet (peace be upon Him and His Progeny) said " Do you not know that the seeker refuge in Allah has more right to keep peace with him , then stated " Your salves , your slaves , they were not cut from a tree or carved from a mountain , feed them from what you eat and give them drink from your drink and cloth them as same as your cloths ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله لا تدخلوا الجنة حتى تؤمنوا ولا تؤمنوا حتى تحابوا ألا أدلكم على شئ إذا فعلتموه تحاببتم، قالوا بلى يا رسول الله، قال افشوا السلام بينكم وتواصلوا وتباذلوا.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said that the Prophet (peace and blessings be upon Him and His Progeny) said " You enter not Jannah until you believe and you believe not until you have mercy on each other , would you like to know how to do so , they replied " Oh Yes , Prophet of Allah (peace and blessings be upon Him and His Progeny) , HE said " Greet each other and keep in touch and be open hearted ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله إن أقربكم مني غدا وأوجبكم علي شفاعة أصدقكم لسانا وآداكم لأمانته وأحسنكم خلقا وأقربكم من الناس.

Imam Ali bin Abi-Talib (may Allah be pleased with him) reported that the Prophet of Allah (peace be upon Him and His Progeny) said " The closest person to me Tomorrow and the most deserved for my intercession is the one who is true in speech , trustworthy and noble in character and the person who is close to people ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله من دعا عبدا من شرك إلى الإسلام كان له من الأجر كعتق رقبة من ولد إسماعيل،

Imam Zaid bin Ali (may Allah be pleased with them) narrated from his grandfather Imam Ali bin Abi-Talib (may Allah be pleased with him) reported that the Prophet of Allah (peace and blessings be upon Him and His Progeny) said " Whoever calls a person from Shirk to Islam has an equal reward to manumitting a Son of Ismail ."

قال: وقال الحسين بن علي بن أبي طالب عليه السلام من دعا عبدا من ضلالة إلى معرفة حق فأجابه كان له من الاجر كعتق نسمة،

Imam Zaid bin Ali (may Allah be pleased with them) narrate that Imam AL-Hussein bin Ali (may Allah be pleased with them) said " Whoever calls a person from wrong to right path and was accepted has an equal reward to manumitting a human ."

قال: وقال زيد بن علي عليهما السلام من أمر بمعروف أو نهى عن منكر اطيع أم عصي كان بمنزلة المجاهد في سبيل الله.

Imam Zaid bin Ali (may Allah be pleased with them) said " Whoever stands for promoting the virtue or prohibiting vice , whether was obeyed or rejected would be in the same rank of Mujaheed in the path of Allah ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله ان أفضلكم إيمانا أحسنكم أخلاقا الموطئين أكتافا المواصلون لأرحامهم الباذلون لمعروفهم الكافون لأذاهم العافون بعد قدرة.

Imam Ali bin Abi-Talib (may Allah be pleased with him) reported that the Prophet (peace be upon Him and His Progeny) said " The best believer is the one with morals and humility , the one who visits Arham , the doers of good deeds ,and who hurts no one and the one who forgives when he is capable of avenge ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله لو دعيت إلى كراع لاجبت ولو اهدي الي ذراع لقبلت.

Imam Ali bin Abi-Talib (may Allah be pleased with him) reported that the Prophet (peace be upon Him and His Progeny) said " If I were invited to Qura'a I would accept and If I receive a mutton I would accept it ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: يكاد الناس أن ينقصوا حتى لا يكون شئ أحب إلى امرء مسلم من أخ مؤمن أو درهم من حلال وأنى له به.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " On the future , people will be almost decreased and nothing will be more desirable for a Muslim to meet a believer brother or legal Dirhham and he may or may not get it ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: من تكرمه الرجل لأخيه أن يقبل بره وتحفته وان يتحفه بما عنده ولا يتكلف له، قال: وقال علي عليه السلام سمعت رسول الله صلى الله عليه وآله يقول لا أحب المتكلفين.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " A man's treat for his brother is to accept his kindness and gift ; also to host him with what he own and pretend not in doing so . And he , Imam Zaid , said : Imam Ali bin Abi-Talib (may Allah be pleased with him) reported that the Prophet (peace and blessings be upon His and His Progeny) said " I do not like the feigned ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لان اخرج إلى سوقكم فأشتري صاعا من طعام وذراعا من لحم ثم ادعوا نفرا من إخواني أحب إلي من أن أعتق رقبة.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " I prefer to go to your market and by Sa'a of food and a piece of meat then invite some of my beloved brothers more than to manumit a neck ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله لا وليمة إلا في ثلاث خرس أو عرس أو أعذار .

Imam Ali bin Abi-Talib (may Allah be pleased with him) reported that the Prophet (peace be upon Him and His Progeny) said " No banquet except for three occasions when a new baby is born , wedding or in the circumcision of the boy infant ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: إذا دعا أحدكم أخوه فليأكل من طعامه وليشرب من شرابه ولا يسأل عن شئ.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " If one of you was invited by a friend , he shall eat and drink from his friend's food and drink and asks about nothing ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: الوليمة أول يوم سنة والثانية رياء والثالثة سمعة.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " Banqueton the first day is Sunnah , on second day is hypocrisy and on third day is fame **."**

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: للمسلم على أخيه ست خصال يعرف اسمه واسم أبيه ومنزله ويسأل عنه إذا غاب ويعوده إذا مرض ويجيبه إذا دعاه ويشمته إذا عطس .

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " The Muslim has six obliged rights toward his brother in Islam that he learns his name , his father's name , and his living hood , asks about his whereabouts , and visits him if he got sick and accepts his invitation and say Allah bless you if he sneezes ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله أربعة لهم أجران رجل كانت له امة فأدبها وأحسن أدبها ثم اعتقها فنكحها فله أجران ورجل ادخل الله عزوجل عليه الرزق في الدنيا فأدى حق الله تعالى وحق مواليه فله أجران ورجل شفع شفاعة خير أجراه الله تعالى على يديه كان له أجران ورجل من أهل الكتاب آمن بنبيه وآمن بي فله أجران.

Imam Ali bin Abi-Talib (may Allah be pleased with him) reported that the Prophet (peace and blessings be upon Him and His Progeny) said " Flour people will be rewarded twice , a man who has a slave-girl and raised her well and taught her manners and morals then manumitted and married her , and a person who was provided with wealth and offered his obligations toward Allah and gave his followers what they deserve , and a man who makes good intercession and Allah honored him to have this deed done by his hand , and a person from Ahul Alkitab who believed in his Prophet and then believed in Me therefore he has double reward ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: إذا دخلت السوق فقل بسم الله وتوكلت على الله ولا حول ولا قوة إلا بالله اللهم إني أعوذ بك من يمين فاجرة وصفقة خاسرة ومن شرما أحاطت به أو جاءت به السوق.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " If you entered the market then say " Bism Allah Al-Rahman Al-Raheem , and I depend on Allah , I have no power nor capability except with Allah's help , Oh Allah I seek refuge in You from a false swear and a losing transaction , and from market's evil and what it brings ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كان إذا رأى كوكبا منقضا يقول: اللهم صوبه واصب به وقنِاشر ما تريد به.

Imam Zaid bin Ali (may Allah be pleased with them) narrated that whenever Imam Ali bin Abi-Talib (may Allah be pleased with him) saw a shooting star would say " O Allah , direct it and aim it , and protect us from its damage ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كان إذا نظر في المرآة قال: الحمد لله الذي أحسن خلقي وحسن خلقي وصورني فأحسن صورتي وعافاني في جسدي.

Imam Zaid bin Ali (may Allah be pleased with them) narrated that whenever Imam Ali bin Abi-Talib (may Allah be pleased with him) looked at the mirror would say " Praise be to Allah Who perfected my with body and gifted me with well-manners , Whom created me and perfected my profile and bestowed me with health in my body."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه كان يقول إذا دخل المقبرة: السلام على اهل الديار من المسلمين والمؤمنين انتم لنا فرط وإنا لكم (1) لاحقون إنا إلى الله راغبون وإنا إلى ربنا لمنقلبون.

Imam Zaid bin Ali (may Allah be pleased with them) narrated that whenever Imam Ali (bin Abi-Talib (may Allah be pleased with him) passed a graveyard would say " Peace be upon the residents of this graves Muslims and Believers , you are the preceded and we will follow you , we seek satisfaction of Allah and To Thee is our return."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: شكوت إلى رسول الله صلى الله عليه وآله تفلت القرآن من صدري فأدناني منه ثم وضع يده على صدري ثم قال: اللهم اذهب الشيطان من صدره ثلاث مرات قال: ثم قال إذا خفت من ذلك فقل أعوذ بالله السميع العليم من الشيطان الرجيم ومن همزات الشياطين وأعوذ بك رب ان يحضرون ان الله هو السميع العليم اللهم نور بكتابك

بصري واطلق به لساني واشرح به صدري ويسربه امري وافرج به عن قلبي واستعمل به جسدي وقوني لذلك فانه لا حول ولا قوة إلا بالله العلي العظيم تعيد ذلك ثلاث مرات فانه يزجر عنك.

Imam Zaid bin Ali (may Allah be pleased with them) narrated that Imam Ali bin Abi-Tlaib (may Allah be pleased with him) said " I complained to the Prophet (peace be upon Him and His Progeny) that I could not memorize Quran by heart , the Prophet (peace be upon Him and His Progeny) put His hand on my chest and said " Oh , Allah , I appeal to Thy to keep away Satan from his heart, three times " after that He , the Prophet (peace and blessings be upon Him and His Progeny) , said " If you fear from that again say " " I seek refuge in Allah , the All-Hearing the Omniscient from the Cursed Satan and from Satan whisperings , and I seek refuge in God from their attendance , for Allah is the All-Hearing the Omniscient , Oh Allah enlighten my sight with Thee Book and free my tongue and clear my heart and ease my way and open up my heart and use my body with it and bestow me with strength for the reason that no strength or power except for what Allah gave us the Almighty and Great , you repeat it three time and Satan will leave you ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله الموت فزع فإذا بلغ أحدكم موت أخيه فليقل كما أمر الله عزوجل إنا لله وإنا إليه راجعون وإنا إلى ربنا لمنقلبون اللهم اكتبه عندك من المحسنين واجعل كتابه في عليين واخلف على عقبه في الآخرين اللهم لا تحرمنا أجره ولا تفتنا بعده.

Imam Ali bin Abi-Talib (may Allah be pleased with him) reported that the Prophet (peace and blessings be upon Him and His Progeny) said " Death is sorrow , if you learned the death of your beloved ones , you shall say what Allah commanded you ' to Allah we belong and to Thee is our return and to Allah we will be back , Oh Allah please write him as one of the good and make his book in high and succeed him with who will follow , oh Allah deprave us not from his reward and tempt us no after him ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: كان رسول الله صلى الله عليه وآله إذا آوى إلى فراشه عند منامه اتكأ على جانبه الايمن ثم وضع يمينه تحت خده مستقبل القبلة ثم قال: باسمك اللهم وضعت جنبي وبك ارفعه اللهم ان امسكت نفسي فارحمها وان اخرتها فاحفظها بما تحفظ به الصالحين

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " When the Prophet (peace and blessings be upon Him and His Progeny) was going to sleep would lay on His right side , put his right palm under his cheek , facing the Quibla and says " By the name of Allah , I put my side and with Thee power I wake , Oh Allah , if Thee took my soul I plea to Thee to have mercy upon it and if Thee delayed , I plea to Thee to save it with the safety of good doers ."

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حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال له رجل يا امير المؤمنين ما ترى في سور الابل ومشي الرجل في النعل الواحد وشرب الرجل وهو قائم قال فدخل الرحبة وأنا معه والحسن، قال ودعا بناقة له فسقاها من ذلك الماء ثم تناول ركوة فغرف

من فضلها وشرب وهو قائم ثم انتعل باحدى نعليه حتى خرج من الرحبة ثم قال للرجل قد رأيت فان كنت بنا تقتدي فقد رأيت ما فعلنا.

Imam Zaid bin Ali (may Allah be pleased with them) narrated that a man came to Imam Ali bin Abi-Talib (may Allah be pleased with him) and asked " What is your opinion about the water leftovers of camels and a man who walks with one shoe and a man who drinks while standing ; Imam Ali , walked toward the vast , Imam Hassan and I were with him , Imam Ali called to bring a camel of his and gave water to it to drink , after that Imam Ali took a cup and dipped out from the leftovers and drank while standing , after that he wore one shoe and left the vast then said to the man " You witnessed that if you were following us then you saw what we have done ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: خرجت أنا ورسول الله صلى الله عليه وآله نطوف في نخل وصاحب النخل معنا فإذا هو بمطهرة معلقة على نخلة، قال فتناول رسول الله صلى الله عليه وآله المطهرة وهو قائم فجعل يشنها في فيه شنا وهو قائم .

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله لا ينبغي لوال من الولاة ولا لملك ان تبلغ عقوبته حدا من حدود الله عزوجل وايما وال من الولاة أو ملك بلغت عقوبته حدا من حدود الله لقي الله وهو ساخط عليه، قال وكان علي عليه السلام يقول حد المملوك في ادنى الحدود اربعون ولا ينبغي لاحد ان تبلغ عقوبته حد المملوك.

Imam Ali bin Abi-Talib (may Allah be pleased with him) reported that the Prophet of Allah (peace and blessings be upon Him and His Progeny) said " No master or king is allowed to prescribe punishment that is adequate to one of Allah's Hudud , and if a master or a king prescribed an equal punishment to one of Allah's Hudud will meet Thee and Thee will be upset with him ; in addition Imam Ali (may Allah be pleased with him) said " The owned Hud in the least is forty , and

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: بايعنا رسول الله صلى الله عليه وآله وكنا نبايعه على السمع والطاعة في المكره والمنشط وفي اليسر والعسر وفي الاثرة علينا وان نقيم ألسنتنا بالعدل ولا تأخذنا في الله لومة لائم، فلما كثر الاسلام قال رسول الله صلى الله عليه وآله لعلي عليه السلام الحق فيها وان تمنعوا رسول الله وذريته مما تمنعون منه أنفسكم وذراريكم، قال فوضعتها والله على رقاب القوم فوفا بها من وفا وهلك بها من هلك.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " We pledged allegiance to the Prophet (peace and blessings be upon Him and His Progeny) on the conditions that we must obey and listen to His commands in constrained and revived , hard and welfare times , and to be altruist and pronounce truth and fear not the blame for sake of Allah , when Islam became widespread the Prophet (peace and blessings be upon Him and His Progeny) said " Ali (may Allah be pleased with him) has the right to have the same pledge of allegiance , and if you withhold it from the Apostle of Allah and His offspring is similar to withholding it from yourselves and your offspring , Imam Ali said " Wa Allah , by the Name of Allah , I settled it on the neck of people that some fulfilled it while others were doomed ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله لعنت سبعة فلعنهم الله تعالى وكل نبي

مجاب الدعوة الزائد في كتاب الله تعالى والمكذب بقدر الله تعالى والمخالف لسنني والمستحل من عترتي ما حرم الله والمتسلط بالجبروت ليعز ما أذل الله ويذل ما اعز الله والمستحل ما حرم الله والمستأثر على المسلمين بفيئهم مستحلا له.

Imam Ali bin Abi-Tlaib (may Allah be pleased with him) said that the Prophet (peace and blessings be upon Him and His Progeny) said " I cursed seven types of people and Allah the Almighty cursed them and the Dua of Prophets is accepted , the one who adds to Qurans laws , and the one who believes not in the fate of Allah the Almighty , and the one who contradicts my Sunnah , and the one who fights my Eitraa (offspring) and the one who employs his power to elevate what Allah has disgraced and disgraces what Allah has made holy and the person who converts what Allah settled Haram to halal and the one who takes the booty of Muslims ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله يا على لعنتك من لعنتي ولعنتي من لعنة الله ومن يلعن الله فلن تجد له نصيرا.

The Prophet (peace and blessings be upon Him and His Progeny) said " Oh Ali your curse is like mine and my curse is like Allah's and whoever Allah curses has no defender."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لما ثقل رسول الله صلى الله عليه وآله في مرضه والبيت غاص بمن فيه قال ادعوا لي الحسن والحسين فدعوتهما فجعل يلثمهما حتى أغمي عليه، قال فجعل علي عليه السلام يرفعهما عن وجه رسول الله صلى الله عليه وآله قال ففتح عينيه فقال دعهما يتمتعان مني واتمتع منهما فانه سيصيبهما بعدى أثرة ثم قال: يا ايها الناس اني خلفت فيكم كتاب الله وسنتي وعترتي أهل بيتي فالمضيع لكتاب الله كالمضيع لسنتي والمضيع لسنتي كالمضيع لعترتي، اما ان ذلك لن يفترقا حتى ألقاه على الحوض.

Imam Ali bin Abi-Talib (my Allah be pleased with him) reported that " When the Prophet (peace and blessings be upon Him and His Progeny) was extremely sick and the residents of the house were in grief , He , the Prophet of Allah (peace and blessings be upon Him and His Progeny , said " Call Hassan and Hussein " and I called them " The Prophet (peace and blessings be upon Him and His Progeny) was hugging and kissing them until He fainted , Imam Ali pulled them from the face of the Prophet and the Prophet opened His eyes and said " let me enjoy them and let them enjoy me for they will suffer after me . then He said " Oh people I left the Book of Allah and my Sunnah and my Eitra my Ahul albeit , the one who leaves the Book of Allah leaves my Sunnah and my Sunnah is similar to leaving my Eitra . For the reason they will not be apart until they meet me on the Hawd ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: من قال في موطن قبل وفاته رضيت بالله ربا وبالاسلام دينا وبمحمد صلى الله عليه وآله نبيا وبعلي وأهل بيته اولياء كان له سترا من النار وكان معنا غدا هكذا وجمع بين اصبعيه.

Imam Zaid bin Ali (may Allah be pleased with them) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " Whoever says these words before he dies , I accepted Allah as a God and Islam as religion and Mohammed peace be upon Him and His Progeny as Prophet and Ali and his

offspring as leaders of faithful , those words will be shield from hell and will be with us Tomorrow like this and he , Imam Ali , joined his two finger (gesture making nail and middle finger close) ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: كنت أنا ورسول الله صلى الله عليه وآله نرعى غنما ببطن نخلة قبل ان يظهر الاسلام فأتى ابو طالب ونحن نصلي فقال يا ابن اخي ما تصنعان فدعاه رسول الله صلى الله عليه وآله إلى الاسلام وان يشهد أن لا إله إلا الله وان محمدا رسول الله صلى الله عليه وآله فقال ما ارى مما تقولان بأسا ولكن والله لا تعلوني استي ابدا، قال ثم ضحك علي عليه السلام حتى بدت ضواحكه ثم قال: اللهم اني لا اعترف بعبد من هذه الامة عبدك قبلي غير نبيها صلى الله عليه وآله يردد ذلك ثلاث مرات ثم قال والله لقد صليت مع رسول الله صلى الله عليه وآله قبل ان يصلي بشر سبع سنين.

Imam Ali bin Abi-Talib (may Allah be pleased with him) narrated " I was with the Prophet (peace and blessings be upon Him and His Progeny) in Batn Nakhla grazing sheep before Islam was revealed , then , Abu-Talib came while we were praying and said " Oh , my nephew what are you doing ? The Prophet peace be upon Him and His Progeny called him to Islam and to bear witness that No God except Allah and Mohammed is Thee Prophet (peace and blessings be upon Him and His Progeny) . Abu-Talib said " I do not see anything wrong from what you mentioned but Wa Allah , by the name of Allah , I will not let my back higher than me , after that Imam Ali (may Allah be pleased with him) laughed until his bicuspid appeared . Then , Imam Ali bin Abi-Talib (may Allah be pleased with him) said " Oh Allah , I know no one worshiped you before me except the Prophet peace and blessings be upon Him and His Progeny , and he , Imam Ali , repeated it three times and said " Wa Allah , by the name of Allah , I prayed seven years with the Apostle of Allah peace and blessings be upon His and His Progeny before any human prayed ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال لي رسول الله صلى الله عليه وآله انت اخي ووزيري وخير من أخلفه بعدي، بحبك يعرف المؤمنون وببغضك يعرف المنافقون من أحبك من أمتي فقد برئ من النفاق ومن أبغضك لقي الله عزوجل منافقا.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " The Prophet of Allah (peace and blessings be upon Him and His Progeny) told me " You are my brother and my viceroy and the best successor after me , with love and allegiance to you the believers are known and with hate to you the hypocrites are known , whoever loves you from my nation will be exempted from hypocrisy and whoever hates you will meet Allah as a hypocrite ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله قال لي ربي ليلة اسرى بي من خلفت على امتك يا محمد قال: قلت انت أعلم يا رب، قال: يا محمد اني انتجبتك برسالتي واصطفيتك لنفسي فأنت نبي وخيرتي من خلقي ثم الصديق الاكبر الطاهر المطهر الذي خلقته من طينتك وجعلته وزيرك وأبا سبطيك السيدين الشهيدين الطاهرين المطهرين سيدي شباب أهل الجنة وزوجته خير نساء العالمين انت شجرة وعلي أغصانها وفاطمة ورقها والحسن والحسين ثمارها خلقتكم من طينة

عليين وخلقت شيعتكم منكم انهم لو ضربوا على أعناقهم بالسيوف لم يزدادوا لكم الا حبا، قلت يا رب ومن الصديق الاكبر، قال: أخوك علي بن أبي طالب، قال: بشرني بها رسول الله صلى الله عليه وآله وأبنائي الحسن والحسين منها وذلك قبل الهجرة بثلاثة أحوال .

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " The Prophet (peace and blessings be upon Him and His Progeny) said " Allah asked me ' who you left behind as successor for your Ummah , The Prophet said " Thee knows best " . Allah the Almighty said " Oh , MOHAMMED , I SELECTED YOU FOR MY MESSAGE AND FAVORED YOU FOR MYSELF , YOU ARE THE APOSTLE AND THE BEST OF MY CREATIONS , AFTER YOU COMES THE BIG TRUSTWORTHY , THE PURE AND PURIFYED WHOM I CREATED FROM YOUR SAME CLAY AND I APPOINTED HIM AS YOUR VICEROY AND THE FATHER OF YOUR TWO GRANDSONS THE SHAHEEDS , THE PURE AND PURFIYED THE SAYIDS OF JANNAH AND HIS WIFE IS THE BEST LADY OF UNIVERISES , YOU ARE A TREE AND ALI IS THE BRANCHES , FATIMA IS THE LEAVES , HUASSAN AND HUSSEIN ARE THE FRUIT , I CREATED YOU FROM THE SUPREMECLAY AND CREATED YOUR SHIA'A FROM THE SAME CLAY THAT IF THEY WERE HIT ON THEIR NECKS BY SWORDS THEY WOULD LOVE YOU MORE . The Prophet (peace and blessings be upon Him and His Progeny) asked " Who is the Big Trustworthy Friend . Allah the Almighty said " YOUR BROTHER ALI BIN ABI-TALIB . Ali bin Abi-Talib (may Allah be pleased with him) said " The Prophet (peace and blessings be upon Him and His Progeny) told me this good news with my sons three years before Hijra'a ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لما حضرت غزوة دعاني رسول الله صلى الله عليه وآله ودعا زيدا وجعفرا فعرض على جعفر ان يستخلفه على المدينة وأهله فأبى وحلف ان لا يتخلف عنه فتركه رسول الله صلى الله عليه وآله ثم عرض ذلك على زيد فاستعاذه من ذلك فأعاذه رسول الله صلى الله عليه وآله ثم دعاني فذهبت لاتكلم فقال لي لا تتكم حتى أكون أنا الذي آذن لك، فاغرورقت عيناي فلما رأى ما بى أذن لي، فقلت يارسول الله خلال ثلاث ما لي منهن غنا، قال وما ذاك، قلت يا نبي الله، والله ما أملك شيئا وما عندي شئ وما بي غنا عن سهم اصيبه مع المسلمين فأعود به علي وعلى أهل بيتك واما الاخرى فما بي غنا عن ان أطأ موطئا يغيظ الكفار ولا أقطع واديا ولا يصيبني ظمأ ولا نصب ولا مخمصة في سبيل الله ليكتب الله لي به اجرا حسنا، وأما الثالثة فاني أخاف ان تقول قريش ما أسرع ما خذل ابن عمه ورغب بنفسه عن نفسه، فقال صلى الله عليه وآله اني مجيب في جميع ما قلت، أما ما ترجو من السهم فانه قد أتانا بهار من فلفل فبعه واستنفع به حتى يرزقك الله عزوجل من فضله وأما رغبتك في المخمصة والنصب في سبيل الله افما ترضى أن تكون مني بمنزلة هرون من موسى الا انه لا نبى بعدي واما قولك ان قريشا ستقول ما أسرع ما خذل ابن عمه فقد قالوا لي أشد من هذا، قالوا ان ساحر وكذاب فما ضرني ذلك شيئا.

Imam Zaid bin Ali (may Allah be pleased with them) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " In one of Quzwas , The Prophet of Allah (peace and blessings be upon Him and His Progeny) called upon Zaid , Ja'ffar and me , He offered Ja'ffar to be His deputy in Madina and its people , Ja'ffar refused and swore by Allah that he will not leave Him , the Prophet of Allah (peace and blessings be upon Him and His Progeny) exempted him . Then He , the Prophet (peace and blessings be upon Him and His Progeny) offered the same to Zaid , but he appealed to the Prophet (peace and blessings be upon Him and His Progeny) then Zaid was not appointed . After that the Prophet of Allah (peace and blessings be upon Him and His Progeny) called upon me and said " Do not talk unless I gave you a permission " , my eyes were filled with tears when He saw me in such state gave me the permission to talk and I said " Oh , Prophet of Allah , I have three things that are crucial to me , He (

peace and blessings be upon Him and His Progeny) asked " What are they ? I said " Oh , Prophet of Allah , Wa Allah , I own nothing and have nothing (in home) and I would like to have a share with Muslims' booty so I come back home with it for my Family , the other indispensable thing is that I love to tread any path that upsets Kufar , cross a valley , get thirsty ,tired and injured in the path of Allah so Allah writes generous reward for me , as for the third one , I fear that Quareish would say how fast he disappointed his cousin and preferred himself . The Prophet of Allah , peace and blessings be upon Him and His Progeny , said " I accept everything you said , as the shares you wanted , we received some spices of pepper that you can sell and use it for your advantage until Allah the Almighty gave you from Thee provision ; as for you desire to get tired and injured in the path of Allah , would you not desire have the same rank to Me like Harron was to Muses except no Prophet after me ; as for what you fear that Quraiesh would say how fast he disappointed his cousin , they said worse things about me , they said I was a lair and magician and nothing harmed me ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه قال وهو على المنبر: أنا عبد الله واخو رسول الله صلى الله عليه وآله لا يقولها بعدي الا مفتر كذاب، فقالها رجل فأصابته جنة فجعل يضرب رأسه في الجدرات حتى مات.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said while he was on the tribune " I am a slave of Allah and the brother of the Prophet of Allah (peace and blessings be upon Him and His Progeny) , no one would claim this after me unless he is a slanderer or a liar , after a while a man claimed it and went nuts , he was hitting his head against the wall until he died ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: والله ما كذبت ولا كذبت ولا ابتدعت ما نزلت هذه الآية الا في القدرية خاصة ان المجرمين في ضلال وسعر يوم يسحبون في النار على وجوههم ذوقوا مس سقر انا كل شئ خلقناه بقدر الا انهم مجوس هذه الامة فان مرضوا فلا تعودوهم وان ماتوا فلا تشهدوا جنائزهم سبحان الله عما يقولون علوا كبيرا.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " Wa Allah , by Name of Allah , I did not lie or accused with lying and invented nothing ,surely this verse was revealed to point the Quadaria " Surely the guilty are in error and distress (47) On the day when they shall be dragged upon their faces into the fire ; taste the touch of hell (48) Surely We have created everything according to a measure (49) . Alqumar . Be sure that they are polytheists of this Ummah , if they are sick do not visit them , if they died do not follow their funerals , Glory to Allah the Almighty from what they say ."

حدثني زيد بن علي عن أبيه عن جده عن علي " ع م " قال: قال رسول الله " ص " اول ما خلق الله القلم ثم خلق الدواة وهو قوله تعالى ن والقلم وما يسطرون، ثم قال له لتخط كل شئ هو كائن إلى يوم القيامة من خلق أو أجل أو رزق أو عمل إلى ما هو صائر إليه من جنة أو نار ثم خلق العقل فاستنطقه فأجابه، فقال وعزتي وجلالي ما خلقت خلقا هو أحب الي منك اخذ وبك اعطي اما وعزتي لاكملنك فيمن أحببت ولانقصنك فيمن أبغضت فأكمل الناس عقلا أخوفهم لله عزوجل وأطوعهم له وانقص الناس عقلا اخوفهم للشيطان واطوعهم له.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said that the Prophet of Allah (peace and blessings be upon Him and His Progeny) stated " The first creature of Allah is the pen for Allah said " I swear by the pen and what the angels write ." AFTER THAT THEE SAID TO IT , WRITE EVERYTHING THAT REMAIN TO THE RESSURRECTION DAY EITHER IT BE A CREATURE , DESTINY , PROVISION or Deeds to what it will end , to Jannah or Hell , then THEE CREATED THE MIND AND LET IT SPOKE AND IT ANSWERED , ALLAH SAID : BY MY GLORY AND ALMIGHTY THAT I CREATED NO CREATURE WHICH IS MORE PREFERABLE THAN YOU , I TAKE AND GIVE BY YOU , BY MY GLORY I Will COMPLETE YOU IN THE PEOPLE I LOVE AND DECREASE YOU IN THE PEOPLE WHO I DISGRACE THEM , FOR THE REASON THE FULL MINDED IS THE PERSON WHO MOSTLY FEAR ALLAH THE ALMIGHTY AND SUPREME AND MOST OBEDIENCE FOR THEE,AND THE SMALL MINDED PERSON IS THE ONE WHO FEARS SATAN AND IS OBIDIENCE MOSTLY TO SATAN ."

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: أمرني رسول الله صلى الله عليه وآله بقتال الناكثين والقاسطين والمارقين فما كنت لاترك شيئا مما أمرني به حبيبي رسول الله صلى الله عليه وآله.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " The Prophet of Allah (peace and blessings be upon Him and His Progeny) commanded me to fight the Naktheen , QaSteen , and Marqeen , for the reason that I would not leave a command from my beloved the Prophet of Allah (peace and blessings be upon Him and His Progeny)."

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام انه أتاه رجل فقال يا امير المؤمنين أكفر اهل الجمل وصفين واهل النهروان؟ قال لا، هم اخواننا بغوا علينا فقاتلناهم حتى يفيئوا إلى امر الله عزوجل.

Imam Zaid bin Ali (may Allah be pleased with them) narrated that once a man came and asked " Oh Leader of Faithful , are the people of Jamal , Sefeen and Nah'rwan Kufar ? Imam Ali (may Allah be pleased with him) replied " NO , they are our brothers in Islam but they revolted against us and we fought them to come back to the commands of Allah the Almighty ."

= حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله ان الرجل لتكون له درجة رفيعة من الجنة لا ينالها الا بشئ من البلايا تصيبه حتى ينزل به الموت وما بلغ تلك الدرجة فيشدد عليها حتى يبلغها.

Imam Ali bin Abi-Talib (may Allah be pleased with him) narrated that the Apostle of Allah (peace and blessings be upon Him and His Progeny) stated " The man has a high rank in Jannah and he cannot

reach it unless he suffers from afflictions until he dies , and he reached it with persistence more afflictions ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: بر الوالدين وصلة الرحم واصطناع المعروف زيادة في الرزق وعمارة في الديار واهل المعروف في الدنيا هم اهل المعروف في الآخرة.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " Being merciful with parents and visiting Arham and doing good deeds are reasons for increasing of provision and to have bless in homes , moreover , the people of good deeds in this life are the people of good deeds in the Next life ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: سمعت رسول الله صلى الله عليه وآله يقول: سبعة تحت ظل العرش يوم لا ظل الا ظله: شاب نشأ في عبادة الله عزوجل، " ورجل " دعته امرأة ذات حسب وجمال إلى نفسها فقال اني أخاف الله رب العالمين، " ورجل " خرج من بيته فأسبغ الطهور ثم مشى إلى بيت من بيوت الله عزوجل ليقضي فريضة من فرائض الله تعالى فهلك فيما بينه وبين ذلك، " ورجل " خرج حاجا أو معتمرا إلى بيت الله تعالى، " ورجل " خرج مجاهدا في سبيل الله عزوجل، " ورجل " خرج ضاربا في الارض يطلب من فضل الله عزوجل يكف به نفسه ويعود به على عياله، " ورجل " قام في جوف الليل بعدما هدأت العيون فأسبغ الطهور ثم قام إلى بيت من بيوت الله عزوجل فهلك فيما بينه وبين ذلك.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " I heard the Prophet of Allah (peace and blessings be upon Him and His Progeny) stating " Seven kind of people will be shaded under the Throne on the day that no Shade except for Allah's shade ; a person grew in the worship of Allah , and a man who was called by a beautiful and highly ranked woman and he avoided her and says " I fear Allah the God of universes " and a man who offered ablution well and walked to a house of Allah's houses to offer Furd prayer and died on the way . and a man who went from his house to offer Haj and Omra'a and died on the way .Also , A man who went to fight in the path of Allah .And a man who went out to work and seek Allah provision to feed himself and his family . And a man who wakes up in the middle of the night when all the eyes are quiet , offered ablution and went to a house of Allah houses and died on the way ."

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: كانت جارية خلاسية تلقط الاذى من مسجد رسول الله صلى الله عليه وآله فسأل عنها رسول الله صلى الله عليه وآله فقالوا توفيت، ثم قال لذلك: رأيت لها الذي رأيت رأيت كأنها في الجنة تلقط من ثمرها، ثم قال رسول الله صلى الله عليه وآله: من اخرج أذى من المسجد كانت له حسنة والحسنة بعشر أمثالها ومن أدخل أذى في مسجد كان ذلك عليه سيئة والسيئة بواحدة.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " Once there was a mulatto slave-girl picks up the dirt from the mosque of the Prophet of Allah (peace and blessings be upon Him and His Progeny) and the Prophet (peace and blessings be upon Him and His Progeny) asked about her whereabouts ? They replied " She passed away ." . He , the Prophet (peace and blessings be upon Him and His Progeny

) said " I saw her in a vision that she was picking fruits from Jannah's fruits , then He(peace and blessings be upon Him and His Progeny) said " Whoever picks the dirt from Masjed will be rewarded with Hassanah and Hassanh is duplicated to ten , and whoever brings dirt to Masjed will have one Sai'ah and the Sia'ah is written one ."

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: من تناول من وجه أخ له أذى فأراه اياه كانت له حسنتان وان لم يره اياه كانت له حسنة.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " the Prophet of Allah (peace and blessings be upon Him and His Progeny) said " Whoever removes a dirt from his friend's face and showed him will be rewarded twice and if he did not show him will be rewarded once ."

حدثني زيد بن علي عن أبيه عن جده عن علي " ع م " قال: رأيت رسول الله " ص " يقرد بعيره فقلت ألا أكفيك؟ فأبى علي وقال يا علي ألا أخبرك ان لك بكل قراد تنزعه حسنة والحسنة بعشر أمثالها!

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " Once I saw the Prophet of Allah (peace and blessings be upon Him and His Progeny) removing dirt from the sheep , and I ,Imam Ali , offered him to do that and He (peace and blessings be upon Him and His Progeny) refused and said " Oh Ali would you like to know that with every dirt you remove you will have a reward and the reward duplicated to ten ."

حدثني زيد بن علي عن أبيه عن جده عن علي عليهم السلام قال: أتى رسول الله " ص " ثلاثة نفر فسأل أكبرهم ما اسمك فقال اسمي وائل أو قال آفل فقال بل اسمك مقبل، فقال يا رسول الله إنا أهل بيت نعالج بأرضنا هذا الطب وقد جاء الله تعالى بالإسلام فنحن نكره أن نعالج شيئا الا بإذنك، فقال " ص ": إن الله تبارك وتعالى لم ينزل داء إلا وقد انزل له دواء إلا السأم والهرم فلا بأس أن تسقوا دواءكم ما لم تسقوا معنتا، فقلت يارسول الله وما المعنت؟ فقال " ص ": الشئ الذي إذا استمسك في البطن قتل فليس ينبغي لأحدكم أن يشربه ولا أن يسقيه.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " Three men came to the Prophet of Allah (peace and blessings be upon Him and His Progeny) and He asked the eldest of them " What is your name? The man replied " Wael or Afel(leaving person in Arabic) " The Prophet (peace and blessings be upon Him and His Progeny) said " Your name is Moqbil from today ." The man asked " Oh Prophet of Allah (peace and blessings be upon Him and His Progeny) we are a family that practice medicine in our land and Allah has revealed Islam therefore we dislike to continue without your permission . He , the Prophet (peace and blessings be upon Him and His Progeny) said " Allah the Almighty did not create illness without its remedy except depression and worry , it is okay to practice and give medicines unless you prescribe Muannet . I asked , Imam Ali , what is it ? He (peace and blessings be upon Him and His Progeny) said " The thing which enters the stomach and kills , therefore , no one shall drink it or give it as a drink ."

حدثني زيد بن علي عن أبيه عن جده عن علي " ع م " قال: قال رسول الله " ص ": اقتلوا من الحيات ما ظهر فانه لا يظهر الا شرارها، ونهانا عن قتل الحيات التي تكون في البيوت.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " The Prophet of Allah (peace and blessings be upon Him and His Progeny) said " Kill the snakes which leave its home for the reason that only the evil ones leave , and He forbids us to kill the snakes in its houses ."

حدثني زيد بن علي عن أبيه عن جده عن علي " ع م " قال: أتى رسول الله " ص " رجل فقال يا رسول الله من أحق الناس مني بحسن الصحبة وبالبر؟ قال أمك، قال ثم من؟ قال أمك، قال ثم من؟ قال أمك، قال ثم من؟ قال أبوك، قال ثم من؟ قال أقاربك أدناك أدناك .

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " Few men came to the Apostle of Allah (peace and blessings be upon Him and His Progeny) and asked " Who is the most deserved person to be treated well ? He said " Your mother ." the man asked again " then who ? the Prophet replied " your mother ." the man asked " who is next ? He said " your Mother." , he asked then who ?, he replied " your father ." the man asked again " who is next " he replied your cousins the closest , closer and so on ."

حدثني زيد بن علي عن أبيه عن جده عن علي " ع م " قال: ناركم هذه جزء من سبعين جزء من نار جهنم ولولا أنها غسلت بسبعين ماء ما أطاق آدمي أن يسعرها، وان لها يوم القيامة لصرخة لا يبقى ملك مقرب ولا نبي مرسل إلا جثا على ركبتيه من صرختها، ولو أن رجلا من أهل النار علق بالمشرق لاحترق أهل المغرب من حره.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " Your fire is one piece of seventy pieces of Hell fire , if it was not washed with seventy water that no one could have come close to it ; on the Day of Resurrection Hell will make loud voice that no close angel or sent Messenger would not fall on his knees from its sound , and , if a person from Hell was hanged on the east people in west will be burned from the heat ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله الجنة لبنة من ذهب ولبنة من فضة حصباؤها الياقوت والزمرد ملاطها المسك الاذفر ترابها الزعفران أنهارها جارية ثمارها متدلية وأطيارها مرنة ليس فيها شمس ولا زمهرير لكل رجل من أهله ألف حور يمكث مع الحورى من حورها ألف عام لا تمله ولا يملها وان أدنى أهل الجنة منزلة لمن يغدا عليه ويراح بعشرة آلاف صفحة في كل صفحة لون من الطعام له رائحة وطعم ليس للآخر وان الرجل من أهل الجنة ليمر به الطائر افيشتهيه فيخر بين يديه اما طبيخا واما مشويا ما خطر بباله من الشهوة وان الرجل من أهل الجنة ليكون في جنة من جنانه بين أنواع الشجر إذ يشتهي ثمرة من تلك الثمار فتدلى إليه فيأكل منها ما أراد ولو ان حورى من حورهم برزت لاهل الارض لاعشت ضوء الشمس ولافتتن بها أهل الارض.

Imam Ali bin Abi-Talib (may Allah be pleased with him) reported that the Prophet of Allah (peace and blessings be upon Him and His Progeny) said " Jannah is one brick of gold and one brick of silver , its pebbles from corundum and emerald , its lute from Misk Adhfar , its dust from saffron , its rivers are flowing all the time , its fruits are ripe , its birds are wonderful , no sun or cold ; for each man there are one thousand Hur , he stays with a huwr for a thousand years that no one ever gets bored from the other ; in addition , the lowest rank in Jannah will have the treats such ten thousands plat , each plat has its own test , color and aroma ; if a person in Jannah wants fruit , that fruit will come down for him ,; moreover , if one Hura appeared on the sky , she would blind the light and all the people on earth will be tempted ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: سمعت رسول الله صلى الله عليه وآله يقول من قال استغفر الله العظيم الذي لا إله الا هو وأتوب إليه ثم مات غفر الله ذنوبه ولو كانت مثل زبد البحر ورمل عالج .

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " I heard the Prophet of Allah (peace and blessings be upon Him and His Progeny) saying " Whoever says ' I seek the forgiveness of Allah the Great , the only God , and I repent for Thee , after that the person dies , Allah covers , forgives, all his sins even if it were like the sea foam and dust of Alieg desert ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال ما من يوم يمر على ابن آدم إلا ينادي يا ابن آدم اعمل في اليوم أشهد لك يوم القيامة واصحب الناس بأي خلق شئت يصحبوك بمثله.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " Each day pass from Ibn Adam life a call calls him , oh son of Adam work today and on the Day of Resurrection I will be your witness , also , treat people with any behavior and they will treat you the same ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: أول ما تغلبون عليه الأمر بالمعروف والنهي عن المنكر بأيديكم ثم بألسنتكم ثم بقلوبكم فإذا لم ينكر القلب المنكر ويعرف المعروف نكس فجعل أعلاه أسفله.

Imam Zaid bin Ali (may Allah be pleased with him) narrated that Imam Ali bin Abi-Talib (may Allah pleased with him) said " First thing you have to do is promotion of virtue and prohibition of vice with your hand then with your tongues then with your hearts , if the heart does not disgraces vice and prefers virtue then the consequences are reversed and become upside down ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: لتأمرن بالمعروف ولتنهون عن المنكر أو ليسلطن الله عليكم شراركم ثم يدعو خياركم فلا يستجاب لهم.

Imam Zaid bin Ali (may Allah be pleased with them) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " You must promote virtue and prohibit vice otherwise Allah will leave the oppressors rule you and when good people pray , their prayers would not be accepted ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله لا قدست امة لا تأمر بمعروف ولا تنهي عن منكر ولا تأخذ على يد الظالم ولا تعين المحسن ولا ترد المسئ عن إساءته.

Imam Ali bin Abi-Talib (may Allah be pleased with him) reported that the Prophet of Allah (peace and blessings be upon Him and His Progeny) said " No sanctifying for an Ummah that does not promote virtue and prohibit vice , does not stop the oppressor and help the kind and stops the evil from his harmful deeds ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله " ص " إذا أراد الله أن يصافي عبدا من عبيده صب عليه البلاء صبا وثج عليه البلاء ثجا فإذا دعا قالت الملائكة صوت معروف، وقال جبريل يا رب هذا عبدك فلان يدعوك فاستجب له فيقول الله تبارك وتعالى إني أحب أن أسمع صوته فإذا قال يا رب، قال لبيك عبدي لا تدعوني بشئ إلا استجبت لك على إحدى ثلاث خصال إما أن أعجل لك ما تسألني و إما أن أدخر لك في الآخرة ما هو أفضل منه وإما أن أدفع عنك من البلاء مثل ذلك،

Imam Ali bin Abi-Talib (may Allah be pleased with him) reported that the Prophet of Allah (peace and blessings be upon Him and His Progeny) said " If Allah wants to purify a slave from his sins , would pour and flow afflictions upon him and when he prays the angels say ' a known voice ' and Jebrail says ' Oh Allah , Your slave is praying to You , would Thy accept him , Allah the Almighty says " I LOVE TO HEAR HIS VOICE " . If he says " oh Allah ", Allah replies " Here I AM MY SERVANT , EVERY DUA YOU MAKE IS ACCEPTABLE ON THREE WAYS , EITHER IT IMMEDIATELY PROVIDED , OR SAVE IT FOR YOU FOR THE NEXT LIFE WITH SOMETHING BETTER , OR REPEL AFFLICTION ALIKE ."

ثم قال رسول الله " ص " يؤتى بالمجاهدين يوم القيامة فيجلسون للحساب ويؤتى بالمصلي فيجلس للحساب ويؤتىبالمتصدق فيجلس للحساب ويؤتى بأهل البلاء فلا ينصب لهم ميزان ولا ينشر لهم ديوان ثم يساقون إلى الجنة بغير حساب حتى يتمنى أهل العافية أن أجسادهم قرضت بالمقاريض في الدنيا.

After that the Prophet of Allah (peace and blessings be upon Him and His Progeny) said " On the Day of Judgment , Mujaheds will be brought for reckoning , and the Prayers will be brought for reckoning , and when people of afflictions come , no scales or books are laid before them , after that they are led to Jannah without reckoning ,and healthy people will wish their bodies were pinned with pins in Dunia ."

حدثني زيد بن علي عن أبيه عن جده عن علي " ع م " قال: أهدي لرسول الله " ص " دجاج فطبخ بعضهن وشوى بعضهن ثم أتى بهن فأكل منهن فأكلت معه وما رأيت رسول الله " ص " جمع بين ادامين حتى لحق بالله تبارك وتعالى.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " Once , the Prophet of Allah (peace and blessings be upon Him and His Progeny) received chickens as a gift , He cooked some and barbecued some , then He ate from them and I ate too. However , I never saw the Prophet of Allah (peace and blessings be upon Him and His Progeny) eat from two types of food until He followed ,died ,Allah the Almighty ."

حدثني زيد بن علي عن أبيه عن جده عن علي " ع م " قال: قال رسول الله " ص " إن المتحابين في الله تعالى لعلى عمود من ياقوتة حمراء على رأس العمود سبعون غرفة يضئ حسنهن لأهل الجنة كما تضئ الشمس لأهل الدنيا، فيقول أهل الجنة انطلقوا بنا ننظر إلى المتحابين في الله فإذا أشرفوا عليها أضاء حسنهم لأهل الجنة كما تضئ الشمس لأهل الدنيا عليهم ثياب خضر من سندس بين أعينهم مكتوب على جباههم هؤلاء المتحابون في الله عزوجل.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " The Prophet of Allah (peace and blessings be upon Him and His Progeny) said " The people who loved each other for sake of Allah will be on a tower of red emerald , on the top of the tower there will be seventy rooms , its lights enlighten for the Jannah people like the sun lights for the people of Dunia , they wear green cloths made of silk brocade , and on their foreheads between their eyes written ' those are the beloved and loving for the sake of Allah the Glorified ."

حدثني زيد بن علي عن أبيه عن جده عن علي " ع م " انه مر بقوم يلعبون بالنرد فضربهم بدرته حتى فرق بينهم ثم قال الا وان الملاعبة بهذه قمارا كأكل لحم الخنزير والملاعبة بها غير قمار كالمتلطخ بشحم الخنزير وبدهنه، ثم قال عليه السلام هذه كانت ميسر العجم والقداح كانت ميسر العرب والشطرنج مثل النرد.

Imam Zaid bin Ali (may Allah be pleased with them) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) passed by people playing dice and hit the dice with his stick and were apart , after that he said " Gambling with dice is like eating pig meat and playing without gambling is like playing with pig fat and its meat . then he said " This is was the gamble of foreigners and Qaddah was gamble of Arab ; in addition , chess is similar to dice ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله من تغنى أو غني له أو ناح أو نيح له أو أنشد شعرا أو قرضه وهو فيه كاذب أتاه شيطانان فيجلسان على منكبيه يضربان صدره باعقابهما حتى يكون هو الساكت.

Imam Ali bin Abi-Talib (may Allah be pleased with him) reported that the Prophet of Allah (peace and blessings be upon Him and His Progeny) " Whoever sings or listens to songs , wails or wailed for , poetizes or versifies with lies , two Satans come and sit on his shoulders and drum with their feet on his chest until he stops ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) انه قال: بئس البيت بيت لايعرف الا بالغناء وبئس البيت بيت لا يعرف الا بالفسوق والنياحة.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " A disgraced house is the house that is known with singing , and a disgraced house is the one that is known with debauchery and wailing ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله اول من تغنى ابليس لعنه الله ثم زمر ثم حدا ثم ناح.

Imam Ali bin Abi-Talib (may Allah be pleased with him) reported that the Prophet of Allah (peace and blessings be upon Him and His Progeny) said " The first who singed is Ebliess , curse of Allah be upon him , then played pipe , then mourned , then wailed ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله اياكم والغناء فانه ينبت النفاق في القلب كما ينبت الماء الشجر.

Imam Ali bin Abi-Talib (may Allah be pleased with him) reported that the Prophet of Allah (peace and blessings be upon Him and His Progeny) said " Do not sing or listen to songs for it grows the hypocrisy in the heart like the water grows the trees."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله كسب البغي والمغنية حرام.

Imam Zaid bin Ali (may Allah be pleased with them) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said that the Prophet of Allah (peace and blessings be upon Him and His Progeny) said " The wages of the prostitute and the singer are Haram ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: سمعت رسول الله صلى الله عليه وآله يقول عشر من عمل قوم لوط فاحذروهن: اسبال الشارب، وتصفيف الشعر، ومضغ العلك ، وتحليل الازرار، واسبال الازار، واطارة الحمام، والرمي بالجلاهق ، والصفير، واجتماعهم على الشرب، ولعب بعضهم ببعض.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " I heard the Prophet of Allah (peace and blessings be upon Him and His Progeny) saying " Ten deeds wrer practiced by Loat people so be careful : elongating the mustache , styling the hair , chewing gum , opening buttons , elongating the dress , decorating bathrooms , hand bows shooting , whistling , joining for drinking , and practicing homo ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: عشر من السنة المضمضة والاستنشاق واحفاء الشارب وفرق الرأس والسواك وتقليم الاظفار ونتف الابط وحلق العانة والختان والاستجداد وهو الاستنجاء.

Imam Zaid bin Ali bin Abi-Talib (may Allah be pleased with him) said " Ten deeds are Sunnah : rinsing out the mouth , rinsing the nose , shaving the mustache , cutting the hair , using Siwak , clipping the nails , pluck out the armpit , shaving the pubic hair , circumcision , and Isti'jedad , which means washing the private parts ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: الختان سنة للرجال تكرمة للنساء.

Imam Ali bin Abi-TAlib (may Allah be pleased with him) said " Circumcision is Sunnah for men and dignify for women ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: من أكلعلى الريق احدى وعشرين عجوة لم يضره ذلك اليوم سم ومن أدام الغسل بالماء الساخن لم يضره داء.

Imam Ali bin Abi-Talib (may Allah be pleased with him) said " Whoever eats twenty one dates when he wakes up , no poison will harm him . And whosever makes washing with warm water as a habit no disease will harm him ."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: كان رسول الله صلى الله عليه وآله يعجبه من الحلو التمر والرطب ومن الاطعمة الثريد ومن البقول الهندبا ورأيت رسول الله صلى الله عليه وآله يلتقط الدباء من الصحفة ورأيت رسول الله صلى الله عليه وآله يأكل الرطب بالخربز.

Imam Ali bin Talib (may Allah be pleased with him) said " The Prophet of Allah (peace and blessings be upon Him and His Progeny) liked dates and Ratib from sweet things , and from food He liked Thareed (porridge) and from greens the dandelion , and I saw the Prophet of Allah (peace and blessings be upon Him and His Progeny) picking the pumpkin seeds from the plat , and I saw the Prophet (peace and blessings be upon Him and His Progeny) eating rape dates with Kharbiz (watermelon)."

حدثني زيد بن علي عن أبيه عن جده عن علي (ع م) قال: قال رسول الله صلى الله عليه وآله الوضوء قبل الطعام بركة وبعده بركة ولا يفتقر أهل بيت يأتدمون الخل والزيت.

Imam Zaid bin Ali (may Allah be pleased with them) narrated that Imam Ali bin Abi-Talib (may Allah be pleased with him) said " the Prophet of Allah (peace and blessings be upon Him and His Progeny) said " Ablution before and after eating is bless , also poverty will not come upon house that eat vinegar and olive oil with bread ."

حدثني زيد بن علي عن أبيه عن جده الحسين عليه السلام قال: بينما علي عليه السلام بين أظهركم بالكوفة وهو يحارب معاوية بن أبي سفيان في صحن مسجدكم هذا محتبيا بحمائل سيفه وحوله الناس محدقون به وأقرب الناس منه اصحاب رسول الله صلى الله عليه وآله والتابعون يلونهم إذ قال له رجل من اصحابه يا أمير المؤمنين صف لنا رسول الله صلى الله عليه وآله كأنا ننظر إليه فانك أحفظ لذلك منا، قال: فصوب رأسه ورق لذكر رسول الله صلى الله عليه وآله واغرورقت عيناه، قال ثم رفع رأسه ثم قال نعم كان رسول الله صلى الله عليه وآله ابيض اللون مشربا بحمرة أدعج العينين سبط الشعر دقيق العرنين اسهل الخدين دقيق المسربة كث اللحية كان شعره مع شحمة اذنيه إذا طال كأنما عنقه ابريق فضة له شعر من لبته إلى سرته يجري كالقضيب لم يكن في صدره ولا بطنه شعر غيره الانبذات في صدره شثن الكف والقدم إذا مشى كأنما يقلع من صخر أو ينحدر في صبب إذا التفت التفت جميعا لم يكن بالطويل ولا بالعاجز اللئيم كأنما عرقه اللؤلؤ ريح عرقه أطيب من المسك لم أر قبله ولا بعده مثله صلى الله عليه وآله.

Imam Zaid bin Ali (may Allah be pleased with them) narrated from his father from Imam AL-Hussein (may Allah be pleased with them all) said " While Imam Ali (may Allah be pleased with him) was among you in Kofa'a fighting Muawia on the patio of your mosque ready with his sword and people are all around staring at him , also the closest friends of him and the Prophet of Allah (peace and blessings be upon Him and His Progeny) and their followers as well , one of his friends said " Oh Leader of Faithful describe the Prophet , peace and blessings be upon Him and His Progeny , like we can see Him , peace and blessings be upon Him and His Progeny , for you are the best who memories Him well . Imam Hussein (may Allah be pleased with him) said " He pointed his head and when he remembered the Prophet of Allah (peace and belssigns be upon Him and His Progeny) he missed Him and his eyes were filled with tears , he , Imam Hussein said " He raised his head and said " Yes the Prophet of Allah (peace and blessings be upon Him and His Progeny) was white with bright face , His eyes were wide with wide eyeballs that dark in middle , His hair was soft , His nose was thin in the upper half , His cheeks were chiseled , He owned fine thin chest hair , His beard was thick , His hair would reach His earlobe when it grows long , His neck was like silver , He has hair-line like from his chest to his navel , he had no hair in his chest nor in his belly except for smallish hair in his chest , His palms and feet were strong , when His walk was solid like He is moving from rocks or coming down from hill , He turns with all of his body ,

He was not tall nor short cunning like , His sweat was like pearls , His sweat smell was better than musk , I never saw a person better than him (peace and blessings be upon Him and His Progeny) .

حدثني أبو القاسم علي بن محمد النخعي قال حدثني سليمان بن إبراهيم المحاربي جدي أبو امي قال عدهن في يدي نصر بن مزاحم وقال نصر بن مزاحم عدهن في يدي إبراهيم بن الزبرقان قال عدهن في يدي أبو خالد وقال أبو خالد عدهن في يدي زيد بن علي عليه السلام وقال زيد بن علي عليه السلام عدهن في يدي علي بن الحسين عليه السلام وقال علي بن الحسين عدهن في يدي الحسين بن علي عليه السلام وقال الحسين بن علي عدهن في يدي امير المؤمنين علي بن أبي طالب عليه السلام وقال علي بن أبي طالب عدهن في يدي رسول الله صلى الله عليه وآله وقال رسول الله صلى الله عليه وآله وسلم عدهن في يدي جبريل عليه السلام وقال جبريل عليه السلام هكذا نزلت بهن من عند رب العزة عزوجل، اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم انك حميد مجيد، وبارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم انك حميد مجيد، وترحم على محمد وعلى آل محمد كما ترحمت على إبراهيم وعلى آل إبراهيم انك حميد مجيد، وتحنن على محمد وعلى آل محمد كما تحننت على إبراهيم وعلى آل إبراهيم انك حميد مجيد، وسلم على محمد وعلى آل محمد كما سلمت على إبراهيم وعلى آل إبراهيم انك حميد مجيد

Abu Qassem Ali bin Mohammed Alnakhi said Soliman bin Ibrahim Almuahrbi narrated that " my grandfather , father of my mother , counted it in my hand Nasser bin Muzaheem , and Nasser said Ibrahim bin Alzubrqan said Abu-Khalid counted it in my hand , Abu-Khalid said Imam Zaid (may Allah be pleased with him) counted it in my hand , Imam Zaid (may Allah be pleased with him) said Ali bin Al-hussein counted it in my hand , and Imam Ali bin AL-Hussein said Imam Hussein counted it in my hand and Imam Hussein said Imam Ali bin Abi-Talib (may Allah be pleased with them all) Imam Ali (may Allah be pleased with him) said the Prophet of Allah (peace and blessings be upon Him and His Progeny) counted it in my hands , and the Prophet of Allah (peace and blessings be upon Him and His Progeny) said Jebrail (peace be upon him) counted it in my hand , Jebrail (peace be upon him)said " It came down from Allah the Almighty like this " Oh Allah Salie Ala Mohammed wa A'al Mohammed Kama'a Saliet Ala Ibrahim wa ala a'al Ebrahim Inaka Hameed Majeed , , Wa Barik Ala Mohammed and a'al Mohammed Kama Barakat Ala Ibrahim wa a'al Ibrahim Inka Hameed Majeed , Wa Taraham Ala Mohammed wa ala a'al Mohammed kama Tarahmta ala Ibrahim wa ala a'al Ibrahim Inaka Hameed Majeed , Wa Tahanan Ala Mohammed Wa Ala a'al Mohammed kama Tarahmta ala Ibrahim wa a'al Ibrahim Inaka Hammed Majeed , , Wa Sa'liem ala Mohammed wa a'al Mohammed kama Salmta Ala Ibrahim wa ala a'al Ibrahim Inaka Hameed Majeed ."

قال أبو خالد رحمه الله تعالى عدهن باصابع الكف مضمومِة واحدة واحدة مع الابهام. تم المجموع بعون الله تعالى وحسن رعايته وله الحمد كثيرا وصلى الله وسلم على محمد وآله وصحبه إلى يوم الدين.

Abu-Khalid (may Allah have mercy upon him) said " He , Imam Zaid , counted them with hand fingers one by one until they were joined with each other including the thumb .

The Collection is finish by the help of Allah and Thee care , Praise be to Allah , an abundant praise , may Allah prayers and blessings be upon Mohammed and His Progeny and Companions be until the Day of Resurrection .